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## LEGISLATION AFFECTING CATHOLIC SCHOOLS \*

I have been asked to discuss with you legislation affecting our Catholic schools, and I shall begin with the subject which comes to every educator's mind these days when he thinks of the Federal Government, namely, federal aid to education.

As a result of the Report of the President's Advisory committee on Education the demand for some form of federal aid to education was probably strengthened more than ever before. That committee, appointed in September, 1936, to make a survey of vocational education with particular reference to federal aid and later enlarged and directed to cover in its investigations federal aid not only to vocational education but to education in general, made its report in February, 1938.

The Advisory Committee has continued its work of research into educational problems from the viewpoint of the Federal Government. The inability of some states to support even a desirable minimum standard of education to all their people, and the failure of a large number of states to provide equal educational opportunities for all their people, give rise to a conviction that to provide education is a federal as well as a state and local problem. The Advisory Committee sponsors a program of federal grants to the states to supplement state and local school funds and to be administered in a way to provide more nearly equal educational opportunities to all the people. Thus education becomes a federal responsibility.

The process through which education is passing is not unlike that through which relief has recently passed. In 1930, relief was held to be a local problem; soon it became apparent that to make relief available to all the needy the states and the Federal Government must contribute funds, and finally today any efforts

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to return to the states and local communities full responsibility for relief would be found exceedingly difficult.

When the Federal Government employs its power to tax to supplement the school funds of states and their political subdivisions, the way is opened that ordinarily leads to full federal responsibility and control.

The Advisory Committee seeks to avoid the federalization of education. Bills introduced during the first session of the Seventy-Sixth Congress seek to establish a working partnership between the federal and the state governments. The purpose of these bills, as stated in their titles, is: "To promote the general welfare." The general welfare is accepted as a legitimate federal responsibility. Now under these bills the Federal Government would promote the general welfare through appropriation of funds to assist the states and territories in providing more effective programs of public education.

The appropriation is not to meet any emergency, any local or temporary deficiency, but to meet a need that exists in every state. The federal-state partnership is to be applied solely to providing more effective programs of *public* education. As stated in the bills, this purpose is to be achieved by equalizing educational opportunities among and within the state. What is implied by the language "equalizing educational opportunities" is not clearly defined. A careful reading seems to indicate that the purpose at least at first will be to make *public* education everywhere available to all the people and gradually to improve the standards of the less efficient schools by stimulating schoolhouse construction, teacher training and library service. The bills also would provide aid for adult education and the special education of defective children. The bills aim primarily at a quantitative increase of school facilities and secondarily at a qualitative improvement of education itself.

The minimum standard is some kind of school available to all. The ideal is a standard as perfect as can be attained with the additional material resources made available.

These bills provide that the direct federal contribution to this purpose is to be in the form of federal grants-in-aid, and indirectly by the cooperation of the Federal Office of Education in the compiling of a national report annually and in an advisory capacity.

To qualify for a grant-in-aid the states must, by act of the

State Legislature, accept certain general and particular provisions set forth in the bills. There is no provision for the submission of a state plan for approval by a federal authority. Thus the dignity and jurisdiction of the State Legislature are safeguarded. The fact remains, however, that there is an element of coercion exercised by the federal over the state government in the requirement of legislative action by the states as a condition for participation in the federal appropriations.

Particularly the state must adopt a merit and efficiency system of employment in the state department of education; must not reduce its appropriations for any school year below the amount appropriated the preceding year; must establish a State Educational Authority, a State Adult Education Authority, and a State Library Administrative Agency; must make the State Treasurer the trustee for the funds received from the Federal Government and empower the State Educational Authority to administer the funds, to audit the disbursements, and to report to the Federal Commissioner of Education.

In return the Federal Government pledges that it will exercise no control or determination over curricula, the methods of instruction, the selection of personnel or of institutions for the preparation of teachers. Control of the processes of education are to be reserved to the states. The funds received from the Federal Government must be applied to the projects to which they are allotted, but the state and its subdivisions are to determine the "best uses" to be made of the funds.

The bill authorizes appropriations for a six-year program under the following headings: General Aid, Teacher Preparation, School Buildings and Equipment, State Department of Education, Adult Education, Rural Library Service, Cooperative Educational Research.

Provision is to be made for the education of children living on federal reservations and at foreign embassies, legations and consulates.

#### THE PAROCHIAL SCHOOL CHILD AND FEDERAL AID TO EDUCATION

The bill introduced in the House of Representatives, H.R. 3517, differs from the bill introduced in the Senate in one most important provision.

The report of the Advisory Committee contains the following recommendation:

"Many of the services of public schools should be available to children regardless of whether they are enrolled in public schools for instruction. It is therefore recommended that such portions of the general aid as may be allocated in the joint plans to the purchase of reading materials, transportation, and scholarships be made available so far as federal legislation is concerned for the benefit of pupils both in public and non-public schools. The committee also recommends that local public schools receiving federal aid be authorized to make their health and welfare services available to pupils in nonpublic schools. The conditions under which health and welfare services and aid for reading materials, transportation, and scholarships may be made available for pupils in privately controlled schools should be determined by the states, or by the local school jurisdictions receiving the grant if the states so determine."

H.R. 3517 contains the following:

"Title I, Sec. 54. Nothing in this Act shall be construed to prohibit any state legislature, if it so desires and under such conditions as it may determine consistently with the constitution of such state, or the local school jurisdictions of any state under such conditions as the state legislature may determine, from making available to children legally in attendance at nonpublic schools any services of health, welfare, books, reading materials or transportation of pupils that may be made available through expenditure of federal funds for children in attendance at public schools."

This language is such as to emphasize and exaggerate bases for opposition to the recommendations of the Advisory Committee, namely, provision in some state constitutions forbidding the appropriation of public funds for a sectarian purpose. In the Louisiana Textbook Case, *Cochran vs. Louisiana State Board of Education*, the Supreme Court of the United States distinguished clearly between services to a person and services to an institution. This distinction, made by the Supreme Court, guided the Advisory Committee in submitting the recommendation I have above quoted.

H.R. 3517 was referred to the House Committee on Education where it has received no consideration as yet.

S. 1305 was referred to the Senate Committee on Education and Labor. This bill does not embody or otherwise refer to the recommendation of the Advisory Committee quoted above.

This Senate bill was sponsored jointly by Senator Thomas of Utah and Senator Pat Harrison. Senator Thomas of Utah is Chairman of the Senate Committee on Education and Labor.



That committee held open hearings on the bill. Reverend Dr. George Johnson presented the Catholic viewpoint at these hearings.

Senator Thomas of Utah on April 3, 1939, reported for his committee favorably on S. 1305 and recommended that it pass.

In this report Senator Thomas said for the committee that the interest of the Federal Government is in the maintenance of *public* education and that among considerations leading to this conclusion is the fact that "citizens of the states are none the less citizens of the nation." This certainly could not be a basis for the conclusion to exclude several million children legally attending a non-public school from the benefits of a federal appropriation.

Senator David I. Walsh and Senator Vic Donahey submitted minority views in opposition to the bill. They questioned whether, with respect to the series of subsidies provided in the bill, "the method of their allocation to the several states is fair and equitable to all concerned."

They further objected:

"The present bill as reported to the Senate operates to exclude the privately supported schools and their pupils from participation in the authorized distribution of the funds, notwithstanding the fact that the states are to receive their grants of federal funds not on the basis of school attendance but on the basis of all inhabitants from five to nineteen years of age."

Pointing out that 2,638,775 boys and girls received their schooling in private schools because of a desire on the part of their parents to have them taught the principles of Christianity, the opposition report protests:

"To require these children to abandon the schools as a condition of their participation in the bounties which it is proposed to distribute out of the Federal Treasury is unconscionable. It is a discrimination which is indefensible and incidentally runs counter to the considered judgment and recommendations of the President's Advisory Committee on Education, upon which the present bill is predicated."

Senator Robert A. Taft also submitted a report in opposition to the bill, S. 1305. Senator Taft said:

"I feel impelled to file this minority report because the bill proposes that the Federal Government depart from a basic policy pursued since 1789.

"In my opinion the bill also threatens to transfer control of the educational system to the Federal Government. It contains in the preamble a pious declaration that it shall be so construed as to maintain local and state initiative and responsibility, and to reserve to the states the administration of schools, and control over the processes of education and methods of instruction. Similar declarations are scattered throughout the act. But experience has shown that when a federal bureau distributes money, it has necessarily a considerable control, direct and indirect, over the manner in which those receiving aid shall conduct their activities. . . . I believe that any such system of federal aid is impossible to conduct without a complete domination over state educational systems and local education. Federal control of the educational field presents a threat to individual freedom.

"There is one other feature of the distribution (of funds) which I feel should be mentioned. No provision is made for the 2,000,000 children educated in the parochial and private schools, although the state receives its share of the distribution of federal money on the basis of all the inhabitants five to nineteen years of age in the state."

The Senate has taken no further action on S. 1305.

#### VOCATIONAL EDUCATION

In addition to the regular federal appropriations for vocational education under the Smith-Hughes and the George-Deen Acts the Congress in the regular supply bill for the fiscal year 1940 to 1941 appropriated \$15,000,000 to the United States Office of Education for vocational education of defense workers. The Act specifies that these funds are to be paid to states, subdivisions thereof, or other public authorities, through certification from time to time made by the United States Commissioner of Education. The allotment is to be based on plans submitted by the State Boards for Vocational Education and approved by the United States Commissioner of Education. The types of training provided for are:

A. Supplementary courses for those persons who are employed in jobs essential to the national defense program for the purpose of improving their skill and knowledge.

B. Pre-employment refresher courses for workers selected from the public employment office registers, who by the training will become qualified for employment in jobs essential to the national defense program.

The responsibility of determining jobs essential to the national defense rests with the United States Commissioner of Education

with the advice and counsel of the War and Navy Departments.

As the program got under way the need for skilled workers in defense industries became more apparent and, when the Supplemental Supply Bill was up for consideration by the Congress, officials of the United States Office of Education recommended and the Congress granted additional appropriations in the amount of \$92,000,000 for vocational training and education of defense workers, \$30,535,375 of which is allotted to the National Youth Administration.

This represents a tremendous increase over ordinary times in federal funds under the control of the Commissioner of Education, justification for which is found only in the defense emergency. As the Senator in charge of the bill on the floor of the Senate remarked to one of his colleagues, "As the Senator knows, the national defense angle appears everywhere."

Surely does the "defense angle" appear in the field of federal appropriations for education for the fiscal year 1940-1941. The total appropriation for education to the Office of Education is \$107,000,000 and to the National Youth Administration \$102,000,000.

A movement to have the Federal Government appropriate funds for health education, physical education, and recreation in schools and school camps has found expression in a bill (H.R. 10606), now pending before the House of Representatives.

Some few months ago this bill was brought to our attention. Its sponsor is the American Association for Health, Physical Education, and Recreation, a department of the National Education Association. It is fair to assume that this bill has the approval of the Federal Commissioner of Education.

The bill is divided in three parts as follows:

*Part I* would authorize the appropriation of \$50,000,000 for the fiscal year ending June 30, 1941, and an increase of \$10,000,000 each year until 1946 when the sum of \$100,000,000 would be authorized annually thereafter; for the purpose of providing the states with funds for the development of health, physical education, and recreation in schools.

*Part II* would authorize the appropriation of \$50,000,000 and an increase of \$10,000,000 each year until 1946 when the sum of \$100,000,000 would be authorized annually thereafter; for the purpose of providing the states with funds to develop educational camps.

*Part III* sets out the plan which each state through its legisla-

ture would be obliged to adopt in order to qualify for receiving funds.

Inspiration for the bill comes from the fact that a large number of young men volunteering for military service were turned down because of physical unfitness and, further, that the results of the physical examination of young men called for service under the terms of the Selective Service and Training Act would reveal a woeful health condition existing among the young men of the nation. Thus would the advocates of federal aid to education make use of the existing emergency.

Thus far the bill has not been introduced in the Senate but Congressman Schwert of New York has introduced it in the House of Representatives. No action on the House bill is contemplated during this Congress but in all likelihood it will be a problem confronting Catholic interests when the next Congress convenes in January.

#### FREE TRANSPORTATION AND TEXTBOOKS FOR SCHOOL CHILDREN

The movement to remove existing discrimination against parochial school children in matters of transportation and textbooks has had notable progress. The State of Mississippi has adopted a free textbook law for children attending non-profit private and parochial schools, and Kentucky, Missouri, and Michigan have adopted transportation laws during the past year. The Legal Department is justly proud of its record in this regard. Its resolve to stimulate interest among Catholic groups in the various states, started some six years ago, has to date seen enactment in the following states: *Textbooks*: New Mexico, Louisiana, West Virginia, Kansas, and Mississippi; *Transportation*: New York, Indiana, Illinois, Massachusetts, Rhode Island, Kansas, New Hampshire, Oklahoma, Oregon, Maryland, Kentucky, Missouri, Michigan.

The Oklahoma statute providing free transportation for parochial school children was declared invalid by a county court in that state. The case is now on appeal to the State Supreme Court.

The State of Mississippi, by law (H.B. No. 78), effective February 16, 1940, provided for a loan by the state of textbooks free of cost to the children of the first eight grades in the free public elementary schools of the state, and all other elementary schools located in the state maintaining elementary educational



standards equivalent to the standards established by the State Department of Education for the state elementary schools.

Pursuant to this law requisitions for books were made to the State Department of Education. Books were made available for distribution to the eligible applicants. At this point certain resident citizens, property owners and taxpayers of the State of Mississippi brought an action for an injunction to restrain the state from distributing the free textbooks to the parochial schools, on the ground that the Act authorizing such action is unconstitutional, and on the further ground that the Catholic schools do not measure up to the requirements of the Act, a prerequisite to allotment by the Board.

The petition for the injunction was denied and the bill was dismissed by the District Court in Jackson, Mississippi. The Court said:

"It could be of no detriment to the state, or violation of the spirit of its organic law, that the expense of some school within its domain is borne by others rather than itself, if its educational standards are as the state requires, and (sic. the fact that) books purchased from the *Textbook Fund* are loaned to the children of such school could in no sense be an unwarranted appropriation from the *public school fund* of the State. (Italicizing of "to the children" ours.) . . . It is difficult to see how a loan of those books by the state to the child in aid of the child could be an appropriation by the state to the school in aid of the school. . . .

"If the private or sectarian school maintains elementary standards equivalent to the standards established by the state, they may be adopted into the free textbook system without prejudice to the general school system . . .

"In view of . . . the fact that these children are citizens of the state, and that the schools they attend are necessarily a part of the general educational system, and that the education of children is of far more importance to the state than hair-splitting distinctions between "public" and "private," "child" and "children," "sectarian" and "non-sectarian," and that the loan of books to the child is a contribution to the state rather than to the school, the court finds on bill and answer that the children are entitled to receive from the state their allotment of the books in question."

The case is presently on appeal to the Supreme Court of the State of Mississippi.

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## TECHNIQUES FOR THE MEASUREMENT OF ATTITUDES

In order to keep this paper within reasonable limits, it seems necessary at the outset to make as clear as possible what we understand by the attitudes we are trying to measure. There is no known definition which is satisfactory to all concerned, and perhaps a rigid definition of such a complex psychological entity is not feasible in the present state of our knowledge. But for our present purpose the following descriptive definition will suffice: an attitude is a relatively deep-seated and permanent feeling, of whatever origin, called to the surface of consciousness by situations which are apprehended as belonging to a certain type, and inclining the individual to react to that type of situation in a certain way.

This definition may lean to the side of vagueness, but probably contains no essential error. It mentions those elements of an attitude which may be regarded as distinctive: its emotional tone (to distinguish it from mere opinion), its duration (to distinguish it from mere emotion), its general character (to distinguish it from a particular action), its power to incline toward action (to distinguish it from a mere concept), and its nondetermining character (to distinguish it from a biological necessity). It agrees substantially with some of the more commonly accepted definitions, such as those of the Colgate University group (2), and of Thurstone (17).

In order, further, to make clear which sorts of measuring devices will be considered, we shall expressly exclude certain ones which are frequently listed. Among these are personality tests, which do indeed measure attitude in a way, but usually measure a great deal more; especially we exclude those which attempt to classify individuals according to type of personality, as introverts and extroverts, neurotic and non-neurotic, ascendant and submissive, etc. Also excluded are all measures of mere emotion, especially the physiological ones, inasmuch as these reveal transitory states rather than permanent dispositions. Finally we exclude tests of opinion, where opinion is thought of as an intellectual possession of the individual rather than an important factor in his daily conduct.

Even with such eliminations, a catalogue of devices for measuring attitudes would be almost endless and preclude compre-

hensive critical evaluation. Hence it is necessary to attempt a classification. A number of bases for such a classification have been used, especially by Schwesinger (13) and Symonds (15), but all seem to suffer from the same fault of superficiality, classifying together measuring devices which look pretty much alike. The result has been much overlapping, probably some hesitation on the part of the writers, and certainly some confusion on the part of the readers, who frequently find under one heading what they expect to find under another.

In this paper a simple basis of classification will be used. It may be expressed in the question, "Who is or are the source of the investigator's information?" To this question there are three possible answers. The investigator may secure information himself, by personal or vicarious observation of the subject, that is, by a "performance" or "behavior" test. (Even where the observation is "vicarious" it is really the investigator who is getting the information directly, since the actual observer in such a case is practically nothing more than an automatic recording device.) Or he may secure information from third persons, that is, people who are neither investigators nor subjects. This he does by means of questionnaires and rating scales. Or he may obtain information from the subject himself by means of questionnaires, self-rating, or various forms of paper-and-pencil test.

This classification, it would seem, satisfies the logician's demand that divisions be really discrete. But it has other advantages as well. It rests on psychological rather than superficial differences in the original data. (Psychologically it is more important, for example, to distinguish self-rating from rating by others than to distinguish rating from questionnaire; and it is more important to distinguish the investigator's observation of the subject's behavior from the subject's own account of his behavior than to distinguish self-rating from a paper-and-pencil test.) It already implies degrees of objectivity in the original data. The first type is most objective, and, in the ideal situation, perfectly so, because presumably no judgment is involved in the recording of the behavior. The second type is partly subjective, because it involves the use of untrained observation, memory, and judgment on the part of the "third person." The third type is obviously most subjective, since it involves the subject's account of himself.

Lest meanings not intended be read into this statement, however, two important limitations may be pointed out. First, subjectivity here refers only to the manner of gathering the data, not at all to the assumptions that may underlie a particular measuring device and still less to any interpretation that will be made. Secondly, there is question here purely and simply of objectivity, not necessarily of validity and reliability.

Omitted from the enumeration are the complex means of discovering attitudes, especially the case study, since these are essentially combinations of the other methods.

In order that the reader may have less difficulty in following the exposition, it might be well here to make clear the plan. It is very simple. The three divisions mentioned above will be considered successively. In each case, the first step will be to bring out the nature of a certain type of measuring device by description, further classification, and illustration. Then there will be a criticism according to the five qualities usually considered imperative in a good measuring instrument: objectivity, validity, reliability, ease of administration and scoring, standardization or possession of norms. Another desirable feature, the possession of two or more forms, will also be considered. In conclusion, an attempt will be made to summarize the shortcomings of existing devices for measuring attitudes, and to make suggestions for the preparation of more satisfactory ones.

Our first division, it will be recalled, includes the techniques whereby the investigator gathers information by observation of the subject. Such techniques are commonly lumped together and labeled "Performance Tests" or "Behavior Tests." They are of two sorts, according as the situation in which behavior takes place is controlled or uncontrolled.

To say that behavior is observed in a controlled situation means that, unbeknown to the subject, a situation has been arranged so that his manner of acting will indicate that he does or does not possess a certain attitude, or at least that he does or does not possess it in a certain degree. In rather brutal language it might be called a trick played on the subject, albeit a justifiable trick—from the investigator's point of view. Voelker was a pioneer in this field, with his honesty tests. Hartshorne and May achieved even greater fame by the ingenious devices they used in their Character Education Inquiry. Most of these



techniques have been used to measure honesty, although other attitudes, especially cooperation and service, have come in for some attention. Most of these tests have the appearance of the achievement and intelligence tests to which pupils have become accustomed; opportunities for cheating are presented, with the understanding (almost the hope!) that the dishonest child will seize this opportunity, since he is unaware of the device by which his cheating is detected.

Somewhat different is the technique of carefully observing the conduct of subjects in uncontrolled situations, that is, situations which are not created or arranged by the investigator but occur naturally. Perhaps needless to say, this was the original and continues to be the popular method of "measuring attitudes." However, in order to reduce the element of the haphazard, the observations themselves and especially their recording are objectified and systematized to a high degree. "Samplings" of conduct are taken, carefully planned so as to be truly representative, and ingenious devices are utilized so that the observer can come away with a rather complete record of the overt behavior of the subject during the limited period of time.

Despite the obvious differences between these two, it will not be impossible to criticize them together, with perhaps a few remarks directed at each one separately.

Both satisfy the criterion of objectivity. Since they deal directly with external behavior, it is only necessary that certain elementary precautions be taken in order to assure that the data will be the same no matter by whom they are gathered. Even with the uncontrolled situation the investigator can be certain of objective scoring if he equips each of his observers with a recording device and gives precise instruction in its use.

Off-hand, such techniques seem also to possess a very high validity, since they measure directly. In fact, it is not uncommon to find performance tests proposed as the criteria of validity for other kinds. However, a little reflection will make one doubt the wisdom of such a procedure. After all, any given performance test samples an extremely small area. Hartshorne and May, who have made most extensive and ingenious use of this device, were apparently well aware of this limitation. It is noteworthy, and perhaps a little sad, that these investigators, who started out with the noble ambition to measure "character,"

ended up at the other end of the scale by professing to measure nothing more than behavior—as if there could be any value in that! Too much measuring and too many statistics made them psychologically short-sighted: they grew so accustomed to observing the minutiae of behavior that they became unaware of its general pattern. They became so absorbed in the examination of individual trees that they came to doubt the existence of the forest.

Perhaps at this point an apparent digression may be pardoned. It appears a digression because it deals more with the nature of attitudes than with their measurement, but it only appears so because the measurement of attitudes obviously depends somewhat on their nature. Probably the inspiration for performance tests was in the idea that attitudes are very closely knit psychological entities, which reveal themselves in highly consistent and well integrated forms of behavior, and that therefore a few samples of such behavior would be enough to indicate the underlying attitude. This theory was perilously undermined by the low correlations found to exist between different forms of behavior which presumably occupied the same attitude area, correlations indicative of inconsistencies in the individual's conduct. (Such inconsistencies could have been observed, and indeed had long been observed, in the daily actions of men.) Subconsciously, perhaps, influenced by the prevailing mechanistic psychology of the day, these investigators, thinking of attitudes as the *complete* explanation of the observed behavior, concluded that attitudes could not be general, since they were not revealed by any general pattern of conduct, but had to be specific, since the actions springing from them apparently had no relation to each other.

Evidently the weak link in this chain of reasoning is the assumption that a given action is uniquely the product of a single attitude. The truth of the matter is that a given action is the product of a number of psychological forces, sometimes of several working more or less together, sometimes of one which has managed to overcome the resistance of others. Even without leaving the field of attitudes it should be sufficiently obvious that within an individual various attitudes may at times be in conflict. Thus the overt action of typing a term paper may be the product of an attitude of ambition or industriousness which

had to overcome an attitude favorable to detective stories and an attitude strongly unfavorable to intellectual effort.

At another time, under circumstances which might appear identical to the casual observer, the same individual who is now typing a term paper will be reading a detective story. This apparent inconsistency, then, is not due to the non-existence of a general attitude.—The reason for the reversion to the specific-bond theory on the part of certain students of attitude is to be found in the imperfection of their measuring instruments; these, because of the emphasis, we might say over-emphasis, on objectivity, have tended to isolate the specifics. (If we may be permitted a final comparison, a person examining the eye under a microscope would certainly, if he depended entirely on data from such an examination, know less about visual perception than the man who would get his ideas about it from his own and others' ordinary daily experience.)

The digression has served its purpose if it has brought out the necessary and inevitable invalidity of the behavior test for measuring attitudes. But there is another consideration pointing in the same direction. These tests, it has been stated, depend for their effectiveness on the fact that the subject does not know he is being tested. But suppose that some of the more intelligent or canny subjects do know it or at least suspect it? Their reactions may be various but some undoubtedly will be cautious enough not to take a chance. In such a case those who are really least honest or cooperative may appear, in the test results, to be most so.

Let us go on to reliability. Statistically, performance tests which have been used can boast of a reliability coefficient of .70 or less, which, according to the usual interpretation, might be sufficient for group work but not for individual diagnosis. Non-statistically, what is the probability that a performance test will furnish an accurate index of the individual's attitude? Thurstone (17) points out that, in ordinary life, behavior is frequently a very inaccurate indication of attitude. Politeness or policy may prompt me to be agreeable to a person who inspires me with a strong aversion. The thought of ultimate advantage may induce me to do a chore which bores me utterly. With older people particularly, because of inhibitions or self-control, it is dangerous to conclude from one action, sometimes even from a series of

actions, to an underlying attitude. Even children perform or avoid an action from a variety of motives. "Cheating" in the relatively trivial situations which constitute the material for most honesty behavior tests may not strike the child as at all morally reprehensible. So he may "cheat" as a lark, or because the promised reward is attractive and he sees no reason for refusing it. On the other hand, another child may act honestly because he wants to see how well he can do in the apparent test of skill or knowledge, or because he "smells a rat." In fact most moralists would be inclined to approve the sense of proportion displayed by a child who would wink at a minor bit of "cheating" while standing firm where something important is at stake. Only those who conceive of an attitude of honesty as the mainspring of a fixed and unvarying pattern of behavior, in other words those who subscribe to a mechanistic psychology, will, in this connection, attach an exaggerated importance to the adage, "Mighty oaks from little acorns spring."

Doubtful validity and reliability would be enough to discourage the extensive use of behavior tests for attitudes, but difficulty of administration, especially for the "controlled situation" type, constitutes a practically insuperable obstacle. They are very time-consuming, especially in proportion to the area which they measure. Most of them are relatively expensive, requiring materials (sometimes money itself) which are used up in the course of the test. They require expert administration, since a slight miscarriage in the giving of directions or in the setting of the subjects' mood would completely invalidate the results. The interpretation of the results frequently requires involved statistical procedures which also "eat into time and money" as Symonds puts it (15, p. 354). Moreover, they are obviously not usable in situations involving serious breaches of morality, and consequently for the most important and interesting kinds of attitudes. Finally, because they suppose a certain naïveté in the subjects, they have a very limited usability, and, as a matter of fact, seem up to the present to have been used only with subjects who had not yet reached adolescence.

Because of the fluctuating character of the responses, as also because of the lack of a satisfactory basis for norms, standardization seems impossible, and has in fact not been achieved. This makes these tests useless for comparison purposes except



within limited groups, and greatly limits their usefulness for psychological investigation.

Duplicate forms? All that has been said above makes it improbable that we shall ever have any, and certainly we don't even claim to have any now.

This rather long and almost exclusively negative criticism of behavior tests has seemed necessary in view of the statement not infrequently read and heard that the hope for attitude measurement lies in this direction. If this were true, then we should indeed have to "leave all hope behind."

We come now to the second main type of technique for measuring attitude, the one by which the investigator obtains data from a "third person." These data may be of two kinds, according as they bear directly or indirectly on the attitude in question. In the first case, we have some sort of rating device, in the second a questionnaire.

Just as in the case of the "uncontrolled situation" behavior test, considerable objectivity and precision have been introduced into rating devices over the original method of having a paragraph written about the subject's character. The use of mathematical concepts, either numbers or distances, to indicate the degree of possession of an attitude, is very familiar now. To help the rater along, it is common to put the steps into imaginative or concrete language. Interesting variants are found. Hartshorne and May devised the "Guess Who" test, in which imaginary individuals were described (possessing certain traits in an outstanding degree) and children were asked to "guess who" among their classmates that were. Paired words were also used, the rater being asked to indicate which of the two is more applicable to the subject. Finally, in an attempt to circumvent the tendency to give many high rankings, comparative ranking or rating is resorted to, the rater being requested to indicate which member of a given group possesses the quality in the highest degree, which in the next highest, etc.

The questionnaire is usually designed to elicit information about the subject rather than a direct appraisal. It serves as a sort of indirect and general "performance test," since the answers give essentially a summary of the way in which the subject has acted in the past.

It has been said that all the devices in this category measure

reputation rather than attitude. This is true, but then, when you come to think of it, there isn't anything which measures attitude. All of our measures of attitude are indirect, just as our measures of intelligence are indirect, just as our measures of electricity are indirect. True, the performance test most nearly resembles the intelligence test and the electric meter because like them it measures a power by measuring its product. In this sense the rating scale and questionnaire are more indirect, because instead of measuring the product of the attitude, they measure the product of the product; that is, the attitude has (in part, at least) produced behavior, and this behavior has produced an impression in the minds of onlookers, and it is only this impression which rating scales and questionnaires seek to measure.

In objectivity these devices do not rank very high. However, their objectivity can be perceptibly increased by careful construction. The more concrete and specific the questions are, the more objective the answers. If vague general concepts are made vivid by descriptive phrases, there will be more uniformity in the replies from different judges. In this way we minimize the limitations imposed by language. But there still remains an essential subjectivity which may be due to insufficient acquaintance with the subject, or to inability to appraise intellectually to the exclusion of personal and emotional factors, or to "halo effect," the tendency to generalize from one known trait.

The validity of these techniques depends partly on their objectivity, partly on the completeness with which they cover the area under consideration. In this latter respect they evidently surpass the performance tests, since it is possible to prepare a sufficient number of questions or items to give adequate sampling. Even where the traits to be rated are few and general, there is coverage in the sense that the experience of the judge over a rather wide area is summarized into the one rating. The principal obstacle to validity is probably the difference in the interpretation of the attitude between the judge and the investigator, or among the judges. This is largely a matter of objectivity, and can be handled by careful definition.

The use of rating scales has not customarily yielded a very high reliability, a coefficient of .70 being fairly typical. Part of this defect is due to the essential subjectivity already alluded

to, part to lack of skill or care in the preparation of the rating scale or questionnaire and in the selection of judges. So much has already been said in criticism of the questionnaire that it seems unnecessary to reproduce the well-known objections here. Considerable experimentation with the rating scale has failed to give us definite conclusions as to the best form of presentation or the optimum number of steps. But there is no doubt that its reliability can be greatly increased by greater objectivity, especially in the matter of clear definition of the trait to be rated, and by careful choice of judges. For the latter, such qualifications as the following should not be, but frequently are, overlooked: intimate knowledge of the subject from the point of view of the attitude under consideration; relative freedom from bias, or at least, since that is hard to find, a balance of bias, so that those prejudiced in favor of and against the subject may be equally represented on the jury; a sufficiently large number of judges, so that the influence of such factors as chance and momentary mood may be overcome; and the native judgment of the judges themselves, since rating is a skill which can be carried on successfully only by those with a satisfactory native endowment in intelligence and a certain degree of training in intellectual activity.

Successful administration of this type of measuring device requires no particular degree of skill, although care must be taken in writing out the directions. The scoring, likewise, is simple, numerical values usually being assigned to different points on the rating scale, and the total score being readily derivable from these. Experimentation has clearly indicated that simple scoring schemes are just as satisfactory as the more complex ones.

Up to the present there has been no standardization of such devices, as far as the writer is aware. However, standardization does not seem impossible, if the construction of the original scale is so carefully done that it can be used widely, and if the number of judges to be used is determined. It would seem feasible eventually to work out such a series of norms for comparable groups, these norms being based, as is the case with achievement and intelligence tests, on mid-points which are stable and determined with relative ease. Admittedly, though, this would

be quite a difficult task, and its realization seems extremely remote, in view of the present unsatisfactory status of rating scales.

Duplicate forms for such devices do not seem possible, but, on the other hand, neither are they necessary. The same rating scale can be used any number of times by the same judges with regard to the same subjects, provided sufficient time is allowed to elapse between ratings so that memory effect is eliminated. In fact, such repeated use of rating scales does actually take place in educational and other institutions. In some cases it serves as a check on the reliability of the original ratings, and in others, where a trend seems to be visible over a period of time, it may bring out changes of attitude which are taking place in the subject.

In conclusion, it should be pointed out in testimony to the high regard in which this type of measure is held, perhaps unconsciously, by many workers, that it is very commonly used as a criterion of validity for the other types. This fact, combined with the advantages it possesses in administrability, suggests the possibility that eventually it may come to be used as the principal if not the sole measure of attitudes. A recent study of the relation between morality and intellect (3) does, as a matter of fact, use rating exclusively. Although certain obvious objections can be raised against this procedure, it does seem to be the most efficient one at our disposal for the time being.

We come now to the third and most controversial type of device for measuring attitudes, the one whereby the investigator elicits from the subject verbal responses which, in one way or another, are taken to indicate underlying attitudes. At this point our original scheme of division may be less clear-cut than we had hoped, since there is a borderline area where it may be difficult to classify a given device as a performance test or as self-rating. Especially is this true of the "hidden devices" of which there will be question in a moment.

Considerable pessimism has been expressed about this method. The words of Bain may be taken as typical of an attitude commonly found: "Most attempts to study attitudes have been by way of getting verbal responses through questionnaires, rating of verbal symbols in gradations of liking, disliking, and asking people for preferences, desires, or interests. . . . The assumption



seems to be that people really do, or will do, what they say they have done, or will do. The psychoanalytic school has shown the falsity of this assumption" (1, p. 360). Apart from the fact that the psycholanalytic school, which never bothered to show the truth of its own assumptions, could hardly be said to have "shown the falsity" of anybody else's, it is still true that, in view of the abundant scepticism about this approach, the burden of proof seems to rest on its defenders.

Within the limits of this paper it is not possible to give adequate treatment to the many varieties of tests which are found in this category. In an attempt to bring some order out of the confusion, and to be consistent with our original basis of division, it may not be amiss to postulate here two types of tests which may be designated as the "open" and the "concealed."

By "open" tests we mean those where the subject is aware of the attitude being tested. Here we have such varieties as the following: a simple series of questions, whether of the objective type with one word or other one-response answers, or subjective, calling for more or less extended treatment of a topic; the description of a situation, with suggested responses for "How you would act," or "What a person ought to do," and a choice by the subject of one of these responses; relative ranking of objects of attitude, for example of nationalities or books or types of music; relative ranking of statements expressing degree of attitude ("Which of these statements appeals to you most or appears to you the truest, etc.?"); absolute ranking, or the expression of the degree of agreement or disagreement with a series of statements; as a special variety of this last, Thurstone's "equal-appearing-intervals," the distinctive characteristic of which is the fact that the statements composing the list have been carefully selected by a statistically sound process so as to form a "scale," ranging from extreme approval to extreme disapproval and including all shades of opinion in between at very regular intervals.

Among the "concealed" forms perhaps the best known are Pressey's "Cross-Out" and word association tests. Both of these are based on the psychoanalytic notion of the sub-conscious (this ought to give Mr. Bain food for thought) and attempt to discover attitudes by means of unusual associations of words. They are intended primarily for pathological cases. Here must

be included also Sweet's ingenious device for measuring personal attitudes in younger boys (14), which consisted in obtaining a boy's responses to three questions on the same series of items: "How I feel," "How I ought to feel," and "How other boys feel." Here, although there was a direct measurement of moral values, as indicated in the first column, there was also a measurement of other personal attitudes, as indicated by the variations from column to column. When used in this way, such a test is not far removed from certain types of "performance test," but seems to belong in this third classification because the subject is aware that some sort of attitude is being measured, and not left under the impression that the exercise is a game or a measure of skill.

In a sense, such tests are 100 per cent subjective. They attempt to elicit the subject's own account of his mental states. However, when the items are numerous enough, and sufficiently concrete, there can be a rather high degree of objectivity, inasmuch as the subject in giving his responses has in mind rather the situations which are recalled by the items than any psychological analysis of himself.

Strangely enough, and in direct contrast to what is usually the case, this very subjectivity may increase the validity of an attitude test. It has already been pointed out that attitudes do not manifest themselves in any consistent way. Hence there is really only one person in the world who knows what John Smith's attitudes are, and that person is John Smith. From the point of view of validity, then, the type of test which elicits the subject's own statement of his attitudes would seem to have the greatest intrinsic possibilities.

Reliability, of course, is an entirely different matter. Even though the subject is the only one who is directly aware of his own attitudes, he may not be capable of recognizing or analyzing them by an act of reflection. He may, for example, confuse a momentary mood with an attitude. Then, even if he does recognize the attitude, he may have difficulty in expressing it in words, especially in words of somebody else's choosing. This is partly because language, although a "social institution," is in the last analysis an individual matter; that is, the meanings attached to words and expressions vary somewhat from one individual to the next.

From the point of view of the investigator, though, probably

the greatest obstacle to reliability in such devices is the difficulty of getting a sincere statement from the subject. Especially is this true when the attitude is of a highly personal or intimate nature. Thurstone lays down the rule: "We shall assume that an attitude scale is used only in those situations in which one may reasonably expect people to tell the truth about their convictions or opinions—situations that offer a minimum of pressure on the attitude to be measured" (7). Such a rule seems sufficiently obvious, and yet how difficult it is to devise such situations!

This consideration might apply more directly to administrability than to reliability, since it is part of the task of the administrator to put the subjects in the right frame of mind to work earnestly and yet not anxiously. From this point of view attitude tests are certainly harder to administer than achievement tests. However, a carefully written set of directions, making clear to the subjects that frank responses will have no unfortunate consequences for themselves, can be of immense help. Once this initial hurdle has been topped, the administration and scoring of attitude tests can be just as easy as that of any other pencil-and-paper test.

In the last two desirable qualities, possibilities for norms and for duplicate forms, measuring devices in this category have an obvious and immense superiority over the two. In fact, a start has been made in both these respects with regard to a number of the more readily measurable attitudes.

This review, though too brief to do justice to the subject, might readily leave one with a feeling of discouragement toward the whole business of attitude measurement. But if, instead of allowing ourselves to be overwhelmed by the numerous difficulties, we address ourselves to these difficulties, and seek to overcome them one by one, our attitude will probably become more hopeful.

The principal defects of the present instruments for measuring attitudes, defects shared unequally by the different types, would seem to be three. The first is a lack of scope, of adequate sampling in the field covered by the attitude, and consequently of validity. The second is the difficulty of getting the sincere and earnest cooperation of the subject without which our measurement is unreliable. The third is the lack of standardization,

so that, even when our measurement is accurate, it is difficult for us to say just what a certain "score" really means.

In looking for means to overcome these difficulties, we can profit considerably from the experience of those engaged in a parallel movement, that of intelligence testing. This movement also has been and still is subjected to sever criticism and even attack. But, on the whole, something very much worth while has been accomplished. Tests have been devised which have proved extremely useful in the scientific study of groups as well as in the guidance and other service of individuals. Many of the objections raised against them have been demonstrated, by experience, to be largely theoretical. (It was supposed, for example, that it would be hard to get subjects to cooperate, that differences in the degree of effort put forth would invalidate the results. Only in exceptional cases, however, has this held true.) Let us see, then, how the difficulties mentioned above have been overcome in the case of intelligence tests, and what parallel means could be used for attitude tests.

In order to get a valid test of intelligence, it has been found necessary to present to the subject a large number of situations, each of which calls for the exercise of intelligence, and to vary these situations both in the degree and in the kind of intelligence which they call forth. These situations are artificial, in the sense that they are made up for the occasion and are perhaps rarely if ever encountered in ordinary life. But experience shows that, by and large, there is a very high correlation between the intelligence displayed in such paper-and-pencil situations and the intelligence displayed in real-life situations.

Similarly, in order to get a valid test of attitudes, it will be necessary to present to the individual sufficiently numerous and varied situations, which not only will be artificial but will be vicarious and will call forth vicarious responses. However, experience teaches us that vicarious situations, if made sufficiently vivid (as in the movies, for example), call forth responses which are absolutely identical with those called forth by real situations. This vividness will be attained if the situations described are such as the individual has already experienced or such as he can readily imagine because they are similar to his own experiences, because he has seen others in them, etc. But, be it repeated, these vicarious situations must be sufficiently varied so that they



include all the types of occasions where the subject might manifest the attitude which is being measured.

For reliability, the intelligence test had nature on its side, inasmuch as man's natural desire to do his best in the face of any challenging situation causes subjects to cooperate to the fullest extent in the large majority of cases.

This same desire for prestige seems to work against the reliability of the attitude test. Subjects often do their best to conceal attitudes which, they feel, will not meet with approval. One way to get around this is, as we say, to use the "concealed" form of test; however, it requires very considerable ingenuity to construct and very great carefulness to administer. It also implies a certain degree of naïveté on the part of the subjects. Another way out is to assure anonymity. But this greatly limits the uses to which the test results can be put. Moreover, it is only a negative aid, tending to counteract a possible sense of shame, but in no way serving as a positive stimulus to cooperation. Better than either of these appears to be the "neutral" form of test, where a "high" score is not necessarily interpreted as "good" or "bad," where perhaps there isn't any "high" or "low" score. Such would be the test of a diagnostic type, which measures several attitudes simultaneously, where several partial scores would be recorded and would serve to indicate the relative strength of different attitudes in the subject. If all of these attitudes are desirable, the subject would be stimulated to answer sincerely by the desire to get a correct picture of his own total personality. Of course, especially for adult subjects, such a test would have to be of proven validity, so that the results would merit confident acceptance. People are interested in finding out about themselves and this desire for an objective appraisal of their psychological make-up would serve as sufficient stimulus for careful responding, just as the desire for a "good mark" does in the intelligence test.

To achieve standardization, intelligence tests have made use of a norm which is readily understood, and which has some relation, though by no means a fixed one, to the quality being measured. This norm, age, could also be used with satisfactory results for the attitudes which seem to be, at least in part, functions of it. This is the case particularly with social attitudes, the degree of socialization being roughly proportional to the

maturity of the individual. For other attitudes, which seem to depend on education, amount of schooling could be taken as a norm; this might apply, for example, to the scientific attitude or to liberalism.

Attitudes for which no outside norm seems readily available could be measured in terms of their proportionate strength in the individual, particularly if a composite measuring device, such as the one briefly described above, were used. Thus it might be possible to say that a given individual's honesty is stronger than his love of money but weaker than his sympathy for the oppressed. If the degree of superiority of one attitude over another could be expressed in some sort of mathematical terms, it is quite possible that such scores would have very high predictive value.

Here is certainly a "consummation devoutly to be wished," and not entirely to be despaired of. At present, though, in order to measure attitudes, we shall find it most satisfactory to rely on a combination of the methods which have been outlined and criticized here. Some degree of agreement in their general results will enable us to predicate a certain degree of an attitude of a subject with reasonable certainty. Where there is serious disagreement, a more careful study of the individual measurements may help us discover the reason for the inconsistency and thus lead us to the same end by a more devious path.

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## EARLY AMERICAN CONVENT SCHOOLS

In these days when colleges, universities, and professional schools of various types freely open their courses to young women, it is well to recall the fact that only a little more than a century ago American girls had very few opportunities for an education that went beyond the "three R's." For higher studies they were obliged, for the most part, to have recourse to convent schools. Hence, it is not surprising to note that the student body in many such institutions was predominantly non-Catholic. Parents were willing to send their daughters great distances, to be separated from them for many years, and to put aside their religious prejudices, knowing that these same daughters would return home fully prepared to take their place in the society in which they were to move.

Since woman's sphere in those days was restricted to the home, the young ladies were to be prepared for their duties as wives and mothers. Their education was to be first, religious and moral, and then intellectual and cultural. The object constantly kept in view was the "adorning of their minds with useful knowledge and the forming of their hearts to virtue." Habits of order, regularity, and neatness were to be developed. Special emphasis was to be placed on "decorum of manners and deportment." Advantage was to be taken of every opportunity to prepare the young women to be amiable and attractive in the home and to "qualify them for refined and polite society." While the religious opinions of Protestants were to be respected, special effort was to be made to improve their hearts and to implant in them a love of virtue. Nor was the physical side to be overlooked. All prospectuses stated that an important aim was the preservation of health which was taken care of by wholesome and abundant food and "cheerful exercise in extensive and agreeable playgrounds." In short, the aim of Catholic academies was, by precept and example, to develop the ideal Christian woman.

The course of study was in keeping with the aims. A typical curriculum was that offered by Mount Benedict Academy of Charlestown, Massachusetts, in 1834, the year the institution was ruthlessly burned by a bigoted mob. The *Catholic Almanac* for that year states:



The School consists of two departments, distinguished by the appellations of Senior and Junior Class. . . . The young ladies in the Junior Department are taught the common branches of education; such as Reading, Writing, Grammar, Arithmetic, Geography, History, Ancient and Modern, and particular attention is paid to Orthography. They are also taught all kinds of plain and fancy Needle-Work, and the extra branches if required:—when sufficiently advanced they are removed to the Senior Department.

Here are taught plain and ornamental Writing; Composition both in Prose and Poetry; Ancient, Modern and Natural History; Chronology; Mythology; the use of Globes; Astronomy; Rhetoric; Logic; Natural and Moral Philosophy; Chemistry; Arithmetic; Geometry and Botany; every kind of useful and ornamental Needlework; Drawing in all its varieties; painting in Oil Colours; Japanning; also painting on Velvet, Satin and Wood; and the beautiful style of Mezzotinto and Poonah Painting. Music on different instruments is likewise taught.

Cookery during the last one-fourth of residence in the institution. Charge is \$20.00.

Next to art and music, the most important "polite accomplishment" in many academies was French. No young lady was considered cultured unless she could use that language with ease and elegance. Academies were careful to note in their advertisements that the language was taught by a native French teacher "in order to insure correctness of grammar and pronunciation." In some schools, French conversational classes were held daily while the pupils were engaged in embroidery or the making of artificial flowers. Another "polite accomplishment" was dancing, which was frequently given by a specially qualified master with the twofold purpose of developing, in the young ladies, poise and grace of movement and of preparing them for social life. Familiarity with good literature was also considered an essential part of the girls' cultural education. To secure this, it was customary during the sewing lesson to have a sister or a pupil read aloud from some worth-while book. That the library was deemed important is attested by the fact that the Ursuline Academy of New Orleans, founded in 1727, charged a two-dollar library fee and by the following statement from the advertisements for the Academy of the Dames de la Retraite, Philadelphia, 1833, and Charleston, South Carolina, 1834: "The Library, which will always be at the service of the pupils, will contain all

the select works necessary to form the taste and improve the judgment."

As was the custom of the times, there was much verbatim memorizing of the contents of the textbooks. However, when it came to the acquisition of fine manners the method was "learning by doing." Girls had to walk the whole length of the study hall to learn how to approach the teacher gracefully and to salute her respectfully. Furthermore, they were trained to make a most profound courtesy to their classmates as they entered or left the classroom. Before going to the parlor the young lady was made to practice the manner of entering the room gracefully, of saluting her guests politely, and of "withdrawing without embarrassment." So well were fine manners practiced and carried over into later life that in any social group it was possible at a glance to recognize a convent-bred girl.

Catholic academies were under the care of a directress or mistress general whose duty, in addition to teaching various subjects, was to look after the general good, examine the classes, preside at the reading of the marks, confer rewards on deserving pupils or impose penalties on those guilty of serious violations of the rules. Though discipline was mild, the pupils were, nevertheless, expected to live up to an "exact compliance with every rule and the form of polite deportment." They were so closely supervised that they could not go "beyond the reach of a watchful but maternal superintendence, whose vigilance secures the preservation of morals, and the willing observance of rules." Various means were employed "to act upon the youthful minds or to excite in them a laudable emulation." Such means of motivation were daily marks, weekly repetitions, distinction of places, and privileges granted for application and good deportment. At stated times, a general report detailing the proficiency of every pupil was read at the school assembly, after which testimonials of approbation, either in the form of a certificate, a medal, a crown or some other mark of distinction, were presented to the young lady meriting preeminence by the regularity of her conduct. Regular reports were also sent to parents which covered such topics as the student's scholastic progress, application, health and deportment.

Punishments were mild and were given if the pupils were rude or lazy, neglectful or noisy. They generally took the form of

some little embarrassment before the class, the delinquent pupil being obliged to go to the foot of the class or to another part of the room or to stand while others were seated. There was one form of punishment used in the schools of the Sisters of Charity of Nazareth to which the literary wife of General John A. Logan attributed her choice diction. She said: "To commit to memory a column in the dictionary was a form of punishment for a violation of the regulations, and, as I was frequently among the delinquents, I had learned much of the dictionary by heart." However, neither strict adherence to rules nor punishments for their violation in any wise hampered the natural joyousness of the girls, for one has only to read the reminiscences of former convent pupils to understand how attractive school life was made by the nuns, whose cheerful dispositions and sympathetic understanding of their pupils made the days pass pleasantly and profitably.

While the school program demanded much hard work and long hours of application, the periods of relaxation were so distributed throughout the day that neither the mind nor the body suffered from the concentration on "classical duties." Recreation was generally taken in the garden, where girls were not permitted to go without hat or bonnet. The nuns shared the girlish pastimes, as it was their duty to make their pupils contented and gay. Games such as battledore and shuttlecock were played and, while the girls could quietly indulge in a game of chess, they were never allowed to engage in such a "highly improper game as card playing." Walking was a favorite means of relaxation, and on the weekly half-holiday it was extended beyond the convent grounds, when the young ladies, accompanied by two or three nuns, marched along the street two by two quite decorously.

The school year was long, extending from the beginning of September to the end of July or in some schools from August 15 to July 1. The 1837 advertisement for the New Orleans Ursuline Academy states that the school had two vacations; the first from June 1 to June 8, and the second from December 30 to January 15. It furthermore stated that pupils who did not return on the appointed day, regardless of the reason, would be deprived of the following vacation. Some academies desired to keep the young ladies during the holiday season in order to train them to a profitable use of their leisure time. Many pupils, having no choice in the matter owing to the shortness of the vacation, the

great expense and the inconvenience of travel, spent their holidays at the school engaged in embroidery, mending their clothes and enjoying simple picnics and games. Social life outside the convent was taboo as being detrimental to the very purposes for which the school existed.

The crowning event of the year was the Exhibition Day. For weeks in advance the girls were busy making white dresses, reciting poems, practicing musical selections, rehearsing plays, and writing and rewriting essays which were to be read, not by the writer but by a priest appointed for that purpose. The convent housekeepers were also kept busy preparing for the great influx of visitors; for clergy, relatives, and friends of the students came in large numbers, often traveling great distances to encourage the young ladies, and to show their appreciation of the nuns' splendid work. Several days before the exhibition, examinations were held in preparation for the awarding of medals and premiums. On the great day itself, the exercises were held in the garden or in a tent specially constructed for the purpose. An entertainment of several hours' duration was followed by the awarding of prizes and the bestowal of the crown. The work of the young ladies in penmanship, drawing, painting, plain sewing, and fancy work was then inspected. In some schools public examinations were a part of the exhibition program, the girls being quizzed by priests and prominent laymen. At the first public examination held at Nazareth Academy, Kentucky, the students had the honor of being examined by and of receiving their prizes from the renowned Henry Clay. The Exhibition Day, taken all in all, was for parents and friends a most delightful occasion, and for the girls a splendid incentive to further progress.

No mention of academic entrance requirements is to be found in the prospectuses of the various academies, but that money was important is evident from the cost of tuition and of the "extras" as well as from the lengthy list of textbooks, the extensive wardrobe and the various articles with which the young lady was to be provided. Fees were charged for such items as fuel, candles and taxes, and even for the loan of the bedstead and the mattress. Where money was not abundant it was a common practice to have part of the tuition paid in kind. As charity, however, was an outstanding virtue in these early con-



vents, it was customary, even in the poorest communities, for the nuns, at the cost of great deprivation to themselves, to educate and support gratis, a number of poor girls and orphans, and never were these girls made to feel their dependent position.

These early convent schools made an important contribution to American life. Intellectually and culturally they were on a par with the best secular institutions of the time, if not superior to them. In character education they were preeminent. Lofty ideals were held up to the students to the attainment of which they were gently and imperceptibly led. The young ladies, consequently, "learned how to live wisely, gracefully and well." Non-Catholics sought these convent schools for their moral and cultural influence. So kind and devoted were the nuns to their students, regardless of creed, that they did much to break down the prejudice and bigotry so prevalent in those early days. What one graduate said of her alma mater could truly be said of all the others: "How peaceful, how pleasant the backward view! Nazareth has always had among those she so fondly calls her children, many who serve their God under different forms of religion from her own but all love and serve Him better for having passed here the most important years of their lives, when their characters were building and heart and soul were responsive to impressions of good."

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## CARDINAL SILVIO ANTONIANO: 1540-1940

December 31, 1940, marked the Fourth Centenary of the birth of Silvio, Cardinal Antoniano. Our late Holy Father, Pope Pius XI, ends his Encyclical Letter on the *Christian Education of Youth* with the words: "Given at Rome, at St. Peter's, the thirty-first day of December, in the year 1929, the eighth of Our Pontificate." Far more impressive than the happy coincidental dating of the pontifical document, however, are the facts that His Holiness quotes generously from the gifted cardinal's work, the *Christian Education of Youth*, and pays its author high tribute.

In discussing the subject "Church and State," Pope Pius says:

"While treating of education, it is not out of place to show here how an ecclesiastical writer, who flourished in more recent times, during the Renaissance, the holy and learned Cardinal Silvio Antoniano, to whom the cause of Christian education is greatly indebted, has set forth most clearly this well-established point of Catholic doctrine. He had been a disciple of that wonderful educator of youth, St. Philip Neri; he was teacher and Latin secretary to St. Charles Borromeo, and it was at the latter's suggestion and under his inspiration that he wrote his splendid treatise on *The Christian Education of Youth*. In it he argues as follows:

"The more closely the temporal power of a nation aligns itself with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. For it is the aim of the ecclesiastical authority by the use of spiritual means, to form good Christians in accordance with its own particular end and object; and in doing this it helps at the same time to form good citizens, and prepares them to meet their obligations as members of a civil society. This follows of necessity because in the City of God, the Holy Roman Catholic Church, a good citizen and an upright man are absolutely one and the same thing. How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which make for the formation of good Christians. For, let human prudence say what it likes and reason as it pleases, it is impossible to produce temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity." (*Dell'educaz. crist.*, lib. I. c. 43.)"<sup>1</sup>

Speaking on "Sex-Instruction," the Holy Father makes reference to the Cardinal, and again quotes him:

"In this extremely delicate matter [of sex-instruction], if, all

<sup>1</sup> *Christian Education of Youth* (Encyclical Letter). The Paulist Press. P. 21.

things considered, some private instruction is found necessary and opportune, those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Antoniano cited above, when he says:

"Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world; otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice." (Silvio Antoniano, *Dell'educazione cristiana dei figliuoli*, lib. II. c. 88.)<sup>2</sup>

Cardinal Antoniano's work is "the golden treatise," His Holiness states, in the section of his encyclical devoted to "The Christian Family." The Pontiff's words are these:

"It is not our intention to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast. Besides, there are not lacking special treatises on this topic by authors, both ancient and modern, well known for their solid Catholic doctrine. One which seems deserving of special mention is the golden treatise already referred to, of Antoniano, on *The Christian Education of Youth*, which St. Charles Borromeo ordered to be read in public to parents assembled in their churches."<sup>3</sup>

Silvio Antoniano was born in Rome on the date already mentioned in this essay; and he died there August 16, 1603. He was educated at the University of Ferrara where he later filled the position of professor of classical literature. This university conferred on him the degree of Doctor of Laws in 1556. In 1563, Pope Pius IV appointed him to the chair of belles-lettres in the Sapienza University. He resigned this position in 1566 to give himself to the study of theology. Ordained priest in 1568, he was created cardinal in 1599. During his studies for the priesthood he came under the direction of Saint Philip. In the *Life of Saint Philip Neri* by Father Bacci of the Roman Oratory,

<sup>2</sup> *Ibid.*, pp. 25-26.

<sup>3</sup> *Ibid.*, p. 27.

Cardinal Antoniano is mentioned as belonging to a group of cardinals who esteemed Philip as a saint and who were united with him in the bonds of closest intimacy.<sup>4</sup>

It was Antoniano who, with Saint Philip's gifted Oratorian disciple, Baronius, conducted an inspection of the educational institutions under the direction of the Clerks Regular of the Pious Schools (an Order of religious teachers, founded at Rome in 1597, by Saint Joseph Calasanz), which resulted in the approval of that important work by Pope Paul V.<sup>5</sup>

While teaching at the Sapienza University, Antoniano had the very good fortune to enter upon a fruitful friendship with Saint Charles Borromeo, who encouraged him to write his principal work on the Christian education of children. This work, the title of which has been given above, is an educational classic. It has been translated into several modern languages from its original Italian. The late Doctor Edward A. Pace, of the Catholic University of America, described it as having as "its principal features . . . insight into the mind of the child, sympathy with its dangers and needs, and solicitude for its moral training." He also said, speaking of the content of the book, "Valuable suggestions are also given on physical culture, on the education of all classes of the people and on the preparation of teachers for their work."<sup>6</sup>

As a humanistic scholar, Antoniano attained distinction in literary, historical, and liturgical authorship. His work included active membership on the commission which compiled the Roman Catechism, and on another charged with the revision of the Breviary.

Today, four centuries after his birth, he lives on in his writings. Silvio, Cardinal Antoniano, has lessons for our generation; he has lessons of surpassing importance for all those who have at heart the best interests of the "White Legions" of Christian children and youth.

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<sup>4</sup> Cf. Father Bacci, *The Life of Saint Philip Neri, Apostle of Rome, etc.* Vol. II, p. 79. London, 1902.

<sup>5</sup> Cf. Blanche M. Kelly, *Catholic Encyclopedia*, Vol. XIII, p. 588.

<sup>6</sup> Edward A. Pace, *Catholic Encyclopedia*, Vol. I, pp. 584-585.



## SALUTE TO MOTHER SETON

Those familiar with Emmitsburg, Maryland, and St. Joseph's Valley, as it is sometimes lovingly designated, know well the beauty of a wide, tree-bordered avenue leading from the highway, down whose vista may be glimpsed the dull crimson of seasoned brick and the gleam of a slender white statue, our Blessed Mother, in her role of Virgo Potens, standing ever ready to welcome the visitor to St. Joseph's College.

On November 17, 1940, an American flag was presented to this institution by His Excellency the Governor of the State, on behalf of the American Legion. Beneath two ancient evergreens near the entrance to the main building, the buglers took their stand. The national emblem, unfurled aloft as "Taps" sounded across the campus, swung its colorful folds upon the breeze straight toward the college, as though in brave salute.

Today, the various buildings of this institution are far flung and imposing. This is but one of similar foundations which may be found in every section of the United States, the members of which are engaged in the religious instruction and education of youth, as well as in caring for suffering humanity, regardless of race, creed, class or color.

But across a sweep of lawn to the side of the college buildings there stands a small stone house, greyish white in tone, simple and unobtrusive, which is the mother house of the whole—"The Cradle of the Community of the Sisters of Charity in America"—the dwelling to which on July 31, 1809, with her first little Community, came the saintly Foundress of the Order, Mother Elizabeth Ann Bayley Seton.

On the day of the flag presentation, even as the banner swung aloft, the soft murmur of voices rose and fell, as a group of pilgrims, their rosaries in their hands, proceeded from the old Stone House to the tomb of Mother Seton.

To the little Gothic Chapel, where are preserved her treasured remains, they come in countless numbers. They come to this, her last resting place, in the spirit of prayer and sacrifice, to beg that God may hasten that happy day when she may be called "Saint." They come, in their hearts to beg the help of her whom they know as an understanding friend—who herself knew full well at times the need of a friendly hand—they come with hearts grateful for favors granted and attributed to her intercession.

They come simply to visit a place well loved and to express their devotion to Mother Seton.

This truly great American woman, the Introduction of whose Cause for Beatification and Canonization took place in Rome during the past year, grows ever better loved and venerated as the details concerning her life become increasingly well known.

As those familiar with her story can attest, Elizabeth Seton seems to have "walked in light" from earliest childhood. It is recounted that at four years of age, asked if she did not cry when her two-year-old sister lay dead, Elizabeth replied: "No, because Kitty is gone to heaven. I wish I could go, too, with Mama."

In all the trials which she heroically surmounted, there appears ever to have been the same lack of self-interest, the same high vision of the ultimate good—perfection and complete happiness in heaven. "I must jog along the allotted path," she wrote, "through all its windings and weariness until it brings me Home where all tears shall be wiped away, and sorrow and sighing be heard no more. In the meanwhile, Courage!"

It was not for lack of warmth in her affections that Elizabeth thus sublimated self. Of her childhood it is also recounted that, deprived of her mother when less than three years of age and deeply devoted to her father, at school she would learn her task quickly, repeat it, then run down the street to meet and embrace her father as he passed that way, afterwards hurrying back to the school room before her absence could be noticed.

Much has been written of Mother Seton, as the ideal daughter, the ideal wife and mother, the religious who founded a Community that has blazed the trail of many social welfare institutions of our day, establishing, as it has, the first Catholic training school for teachers, the first Catholic hospital, the first Catholic orphanage, and the care of lepers.

In presenting the national emblem to the institution which owes its origin to Mother Seton, Governor O'Connor asserted he was confident that Saint Joseph's would never do anything which would conflict with the Americanism displayed in the celebration.

It was because of Mother Seton's Americanism that we have Saint Joseph's—that we have today the Order which she founded. Her spirit still permeates the educational field.

Born on the eve of our American Revolution, hers was the spirit of the Founders of our Republic—a spirit which knew no

compromise with the enemy, which loved justice and feared not the sacrifice of personal desire.

We find her, in the year 1805, a woman small, slight and frail, but whose soul is of heroic cast and whose will is indomitable. Once the darling of New York's most exclusive circles, daughter of the period's leading physician, at one time the wife of one of the city's wealthiest men—we find her, at thirty years of age, a penniless widow with five little children dependent upon her. We find her a convert to the Catholic Church and, because of her adherence to her newly found Faith, disowned by friends and relatives alike. We find her one of our foremost pioneers in the educational system which we have today.

Elizabeth Seton first turned her talent of teaching to professional account in order to earn a livelihood for herself and her children. To her brilliant and devoted father she owed the fact that her own education had been far in advance of the girls of her day. Naturally gifted as a teacher, her experience in the instruction of her own children, as well as her young sisters-in-law, had added to her equipment.

Her initial attempt at teaching school was through the efforts of one of the few Protestant friends left to her and was in connection with an establishment opened by an English Catholic gentleman, Mr. White, and his wife, in a suburb of New York. The venture, however, was short lived, as when it became known that the Whites were Catholics and that Mrs. Seton had joined them, such opposition to the school arose that it was forced to close within a short period.

Next, again with the help of a few faithful friends, Elizabeth began a little school near St. Mark's in the Bowery. To the general religious intolerance which once more threatened her efforts was now added the renewed hostility of her own family, who held her responsible for the conversion of her fifteen-year-old sister-in-law, Cecilia Seton, to the Catholic Church.

The following, written by Elizabeth to a friend at this time to describe Cecilia's fortitude in the face of such opposition, reveals also the hostility manifested toward herself:

"The anger and violence of the Setons, Tarquars, Wilkes, etc., when they found Cecilia was not only a Catholic but as firm as the rock she builds on, cannot be described. They threatened that she should be sent from the country, I should be turned out a beggar with my children, and many other nonsenses (as you

call them) not worth naming. . . . She quietly tied up her clothes in a bundle and came to me very early in the morning of the day she was to be turned out if she did not consent to their wishes."

Because of the renewed campaign of persecution against her, so violent even as to threaten her banishment from the city, Elizabeth finally turned her thoughts toward Canada. It was her hope that in some convent there she might use her talents in the support and education of her three little daughters, Anna Maria, Josephine Catherine, and Rebecca, her two sons, William and Richard, having been placed in Georgetown College.

However, Providence had decreed otherwise. At this fateful time of her Catholic life, Elizabeth met Father Du Bourg, then president of St. Mary's College, Baltimore. Deeply impressed by her story and by her evidences of piety, Father Du Bourg suggested that Elizabeth associate herself with a project very dear to him—the establishment of a Catholic school for girls in Baltimore.

After consultation between Bishop Carroll, Dr. Matignon and Bishop Cheverus of Boston, it was agreed that Elizabeth's work lay in Maryland. Following their decision, she and her children sailed on the *Grand Sachem* for Baltimore, June 9, 1808.

In a little brick house on Paca Street, Elizabeth opened her first Maryland school. This time there was no opposition to be met, no bigotry with which to contend. From the inhabitants of Baltimore she received kindness, courtesy and sympathetic help. Shortly after her arrival, she wrote to her friend, Mrs. Duplex:

"You will be much surprised, dearest, to hear that we are no longer in New York. We removed to Baltimore the middle of June, and I find the difference of situation so great that I can scarcely believe it is the same existence. All these dear attentions of human life which I was entirely weaned from are now my daily portion from the family of Father Du Bourg, whose sister and mother are unwearied in their care of us. . . . We are treated as a part of their family, and in every respect my condition is that of a new being. The fence of our boundary is the only division from a beautiful chapel which is open from daylight till nine at night. . . . My prospects of an establishment I leave to God Almighty."

In this Catholic atmosphere, Elizabeth, who for some time had felt an attraction for the religious life, began to think seriously



of dedicating herself to the poor and the suffering. Confiding her aspiration to Father Du Bourg, who had become her director, she was told that for fifteen years he had been praying and had many others praying that the Community of the Daughters of Charity of St. Vincent de Paul might be established in the New World. The project took root, and before the year had elapsed a group of ten holy women, attracted by the undertaking, formed the nucleus of a Community. On the Feast of Corpus Christi they appeared publicly at Mass in religious garb, and Elizabeth, now called Mother Seton following Bishop Carroll's wish, pronounced her vows. Of her profession, she wrote:

"My object in pronouncing my vows is to embrace Poverty, under whose roof I desire to live and die; Chastity, so lovable and so beautiful, that I truly find all my happiness in cultivating it; and above all, Obedience, the sure refuge and safeguard of my soul."

Closely allied in Elizabeth's mind with this project of forming a religious society of women was the desire to assist the poor.

Her Paca Street School, like the former in New York, was conducted as a paying institution. But with the development of her vocation as a Sister of Charity had come the desire to reach out to the poor—to teach children whose parents could not afford to pay for their education. With this aim Father Du Bourg was in complete accord. But such an undertaking required funds which were at the moment lacking.

We learn from Elizabeth's own words that as usual she turned to God in her predicament. Her prayer seems to have been instantly answered.

As she knelt in the Chapel of St. Mary's Seminary, making her thanksgiving after Holy Communion, she saw kneeling before her Mr. Samuel Cooper, a wealthy convert and seminarian. Earnestly Elizabeth begged God to inspire this charitable gentleman to give some of his wealth toward her intention. Later that morning, going to Father Du Bourg, she told him that our Lord had directed her in a clear and intelligible voice after Communion: "Go, address yourself to Mr. Cooper. He will give you what is necessary for this establishment."

The evening of this same day, before anything had been said to Mr. Cooper on the subject, the seminarian came to visit Father Du Bourg. Expressing surprise that more had not been done

toward the education of young women, and told that lack of funds had prevented such a project, Mr. Cooper volunteered a contribution of ten thousand dollars for this purpose.

The original plan had been to build the house in Baltimore, but, finally, Mr. Cooper's desire for locating it near Ennitsburg was acceded to and the site was chosen at the foot of Indian Lookout Mountain in the Blue Ridge chain of Maryland, a distance of 50 miles from Baltimore.

Of the journey which she and her companions made to their new abode, Mother Seton writes:

"We were obliged to walk the horses all the way, and have walked ourselves, all except Cecilia, nearly half the time; this morning four miles and a half before breakfast. The dear patient was greatly amused with the procession, and all the natives astonished as we went before the carriage. The dogs and pigs came out to meet us, and the geese stretched their necks in mute demand to know if we were any of their sort, to which we gave assent."

From the beginning, holy poverty, mortification and complete accord with the will of God marked the lives of Mother Seton's Community. Their dwelling, the Stone House, was but two stories high, with only two rooms on each floor, and their Community numbered ten. Sleeping beneath the thinnest of coverings, wearing garments patched and repatched, "So earnest was every heart," writes Mother Seton, "that carrot coffee, salt pork and buttermilk seemed yet too good a living." She herself seemed to rejoice the more that her Community was thus found worthy to share the Cross. Often she would extend her arms toward heaven, exclaiming: "Oh, my sisters, let us love Him; let us ever be ready for His holy Will! He is our Father. Oh, when we shall be in our dear eternity, then we will know the value of suffering here below!"

The bulk of their funds at this time were hoarded toward building, and on February 22, 1810, the Sisters opened the doors of their new schoolhouse to the children of the countryside.

During the following month, the first five boarders were admitted, and by the end of the year there were registered thirty children who paid tuition and forty poor children. First to be served were the poor. The instruction given them was gratis, textbooks were furnished free of charge, and they were given a substantial meal each day.

Writing of this second winter in Emmitsburg, Mother Seton says:

"We have had uninterrupted sickness in our house throughout the entire winter; I have been obliged to make many expenditures, and to surmount all sorts of difficulties is quite natural to the work in which I am engaged. . . . There are twelve in all now, and as many again awaiting admission. I have a large school to supervise, together with furnishing religious instruction to all the country round about. Everyone has recourse to the Sisters of Charity, who are devoted day and night to the sick and the ignorant. Our holy Bishop intends to transfer some of us to Baltimore in order that we may render the same services there. We can hope that what we have begun here is the seed of a great future good."

Mother Seton's plan was that the Community founded by her should not confine its teaching to Emmitsburg but should develop the work by establishing additional schools of a similar nature and, farther still, serve as an inspiration to other Communities to do likewise. In her plans she was assisted by the wise and experienced Father John Dubois, at that time president of Mt. St. Mary's College, which he had recently founded, and pastor of the church in Emmitsburg, also by the Sulpician, Father Babade, and by Father Simon Gabriel Bruté, afterward Bishop of Vincennes, who at one time helped to teach in the school.

In Mother Seton's own handwriting may be seen the regulations for the School of St. Joseph's, Emmitsburg, Maryland, 1812. The program of studies includes religion, reading, writing, arithmetic, spelling, history, geography, grammar, bookkeeping, drawing, singing and physical exercise. Besides these, vocational subjects were taught, as sewing, spinning, weaving and knitting.

Under this regime the school grew so rapidly that soon the original quarters became exceedingly cramped. What was to be done? Mother Seton and her Sisters had long planned on building a large chapel to replace the little house chapel. Slowly the money had been collected and already the site had been chosen. But when the time came for its erection Mother Seton decided that God would be better pleased to see His little ones properly housed and educated, so the sum amassed for the new chapel was expended for the building of a two-story brick school-house.

Now commenced the development which Mother Seton had foreseen. In 1814, less than five years after the Emmitsburg foundation, she was sending a little colony of Sisters to Philadelphia, at the request of the pastor of Holy Trinity Church, to take over the administration of an orphan asylum in his parish.

Three years later, the Catholics of New York, noting the splendid work of Mother Seton's Sisters at St. Joseph's Orphan Asylum in Philadelphia, requested the establishment of a similar institution in their own city. Accordingly, following Bishop Connolly's petition, Mother Seton sent another group of Sisters to found the first permanent religious house in the State of New York. Beginning here with five children, a few years after the opening of the orphanage the Sisters' charges numbered hundreds, many of them sent to the institution by state agencies.

In all, Mother Seton had arranged for four such foundations before her death in 1821. In the establishment of her schools, she relied upon her Community as the principal instrument which, directed by her in the foundations made during her lifetime, would carry on the work through the years to come. It was with this in mind that she opened a training school for her teachers in 1818. So well she planned, so thoroughly did she lay the foundations, that after her death the work grew more and more rapidly, until today her spiritual daughters number over seven thousand, with a proportionate increase in the institutions conducted by them.

In the schools which she founded, Mother Seton insisted upon the following fundamental principles: Religious training—which looks to the spiritual interests of the child and induces him to render to God his Creator due honor and worship and to his fellow-man the love and respect he owes him as another child of God; moral training—that instruction and guiding of the child along the lines of human conduct which are formulated in the Ten Commandments and the moral teachings of the Catholic Church; an atmosphere religious in its mental, moral and physical influences—the crucifix, pictures of Catholic art, holy images, the religious garb of the teacher, details that create an influence for good in the development of character; well-planned courses of study by well-prepared teachers; discipline with emphasis on respect for authority, because this authority is none



other than that which comes from God, delegated by the Church herself, to the religious teacher.

Since the foundation of that Emmitsburg school in 1810, as educational advantages have increased in regard to buildings, equipment, teaching methods, etc., in our Catholic school system, it is interesting to note that their development has occurred along the lines laid down for that pioneer school by its first principal, Mother Seton. Like her, the American Catholic school knows no compromise with the enemy, with fallacy. "This is not a country for solitude and silence," she wrote, "but for warfare and crucifixion. You are not to stay in His silent agonies of the Garden at night, but go from post to pillar, to the very fastening of the Cross. If you suffer, so much the better for our high journey above."

Gray storm clouds banked high at times above St. Joseph's on the day of the flag presentation, even as the high journey of its Foundress was at times beclouded. But always the sun broke through the murkiness, striking the mountains across the valley into gleaming silver, tipping with gold the horizon beyond.

So always was illumined the vision of Mother Elizabeth Ann Bayley Seton, as voiced on her deathbed: "May the most just, the most high, the most amiable will of God be ever loved, adored, and accomplished."

Thus was expressed her gratitude to God for the gift of Faith—that Faith which is responsible for the schools that she founded: "I thank God for having made me a child of His Church: when you come to this hour you will know what it is to be a child of the Church."

DONA BELLE COSTELLO.

## EDUCATIONAL NOTES

### DR. JOHNSON URGES NEW "ACTIVITY" MOVEMENT IN MODERN EDUCATION

The Rev. Dr. George Johnson, Director of the Department of Education of the National Catholic Welfare Conference, urged adoption of the new "activity" movement in education, in an address December 7 at a Symposium on Education held at Fordham University. State and federal officials in the field of education and officials of Catholic and non-Catholic educational institutions of learning participated in the discussions.

"It is my conviction," said Dr. Johnson, "that a curriculum stressing activity offers Christian Truth a most effective instrument for making its power felt in contemporary society."

Dr. Johnson made it clear that, "because one believes in the principle of the activity curriculum, it does not follow that one condones all the sins that have been committed in the name of that principle." "One can accept the activity program without accepting John Dewey," he added. "One who defends the activity program should not be asked to defend the nonsense that frequently is perpetrated in so-called progressive schools. The activity movement was born in classrooms where courageous teachers made up their minds to break the fetters of routine which were preventing them from educating children. It was not the product of Dewey's pragmatism and instrumentalism and is not inextricably bound up with what he holds concerning the nature of truth and morality.

"An activity curriculum that is sound will not dispense with traditional subject matter; it will reorganize subject matter in order to accomplish real learning. The activity curriculum is not made from day to day on the basis of the children's whims; it does not dispense with drill although it seeks for more effective methods of drill. It makes use, and large use, of hard work and the manual arts and crafts, but all the while it realizes that these are to be enlisted for the purpose of stimulating and developing mental activity, which is its most cherished objective."

Dr. Johnson said the forces which are at work today in the direction of vitalizing the school and bringing it into a more effective relationship with the needs of contemporary society

"can be, with some looseness, classified under the term Activity Movement." He added that it serves as counteraction to the tendency in modern education to "introduce features that smack of the assembly line" in the school rooms. He said that in the measure the content of education becomes standardized and "systematized for delivery according to schedule" the harder it becomes to change it, with the result that "the school stands still and life goes on."

Dr. Johnson said the school, while it enables the children to acquire knowledge, must constantly be on the alert to provide the children with opportunities to put their knowledge to work for their own perfection as human beings and the welfare of their neighbor.

Dr. Francis M. Crowley, Dean of the School of Education at Fordham University, presented a study he had made of the "Current Issues in Teacher Education."

"Many leaders," he said, "are giving serious thought to the current drive looking to the complete secularization of public education. Public schools are no longer to be non-sectarian in character; the instruction is to be positively secular."

"The secular school shuts off all hope introducing into the curriculum even the most elementary tenets of morality. Complete secularization will stifle at its birth the movement for religious instruction on released time—one of the most significant and beneficial developments in the field of public education during the past generation."

"The real reason behind the drive is not difficult to find. It is the growing fear that private schools will be granted state aid with a consequent diversion of 'the interest of citizens in the maintenance and improvement of a system of public education.' But the advocates of secularization do not seem to be able to read the public mind, for even the casual observer can detect a growing interest in religion as a subject of instruction during or after school hours."

Dr. Crowley said that public institutions should provide future teachers with training in methods of teaching religion, just as is now provided in any secular subject. He asked how else the Church is to care for the students if the present trend toward release time for religious instruction gains momentum.

Dr. Crowley warned that even a casual examination of present

trends shows that "we are rapidly approaching the point where state officials will consider it not only a right but a duty to exercise direction and control over every form of education from the kindergarten to the university." He pointed to such trends specifically in the field of teacher education.

"Do not feel for a moment that this is the view of an alarmist," he advised. "There is every indication that we are moving rapidly in the direction of a greater control of teacher education by the state."

#### CATHOLIC COLLEGES SHARE IN 1940-41 N.Y.A. STUDENT AID

Of the \$13,713,225 allotted by the National Youth Administration to aid students in continuing their education during the current academic year, \$1,034,775 has been allotted to 7,665 students in 178 Catholic institutions of higher learning, according to an announcement by Aubrey Williams, N.Y.A. Administrator, released November 25. More than 150,000 students are thus being assisted throughout the country.

The figures do not include Catholic high schools, which also receive allotments.

Colleges and universities have been assigned employment and fund quotas on the basis of 9.47 per cent of the total number of resident undergraduate and graduate day students, 16 to 24 years of age, inclusive, enrolled as of November 1, 1939, and carrying at least three-fourths of a normal schedule. For the current academic year, the national student quota is 101,846.

#### DEATH OF MONSIGNOR MACELWANE

The Very Rev. Msgr. Francis J. Macelwane, President of DeSales College, Toledo, Ohio, died December 5.

News of the 50-year-old educator's death shocked the diocese which, on October 28, had rejoiced with him in the silver jubilee of his priesthood. He was stricken with a heart attack in a student residence building where he had gone to rest a few hours before his death was discovered by the Rev. William A. Tobin, Vice-President of the College. Funeral services were held December 9 in the new Queen of the Holy Rosary Cathedral.

Monsignor Macelwane was nationally known as an educator, having been head of the Superintendents' Department of the National Catholic Educational Association and a member of the



National Education Association. He was a brother of the noted seismologist, the Rev. James B. Macelwane, S.J., of St. Louis University. Two of his sisters are members of the Ursuline Order in Toledo, Sister M. Perpetua and Sister John the Baptist. Three other brothers and another sister survive.

Monsignor Macelwane was a native of the diocese, born at Port Clinton, Ohio, September 8, 1890. He studied at old St. John College in Toledo and at Canisianum in Innsbruck, Austria. He was ordained by Archbishop Joseph Schrembs in Toledo, October 28, 1915. As a young priest he became the first principal of Central Catholic High School in Toledo. In 1921 he succeeded the Rev. Dr. George Johnson, now Director of the Department of Education, National Catholic Welfare Conference, as diocesan superintendent of schools. While superintendent of schools, the Monsignor also was the dean of the old Toledo Teachers' College, diocesan teacher-training school. When, in 1936, Teachers' College and St. John College were merged and DeSales College opened as the new diocesan institution, Monsignor Macelwane was appointed its president. His active interests embraced participation in a large number of civic and patriotic efforts. He filled many committee appointments and speaking engagements that brought him in prominent contact with the general public.

On November 11, 1929, he was made a Papal Chamberlain by Pope Pius XI.

In 1935, when state aid for private and parochial schools was being urged in the Ohio Legislature, Monsignor Macelwane was among the foremost pleaders in the cause as he kept before the public the fact that the Catholics of Ohio, constituting one-sixth the population, were supplying nearly one-third of the total outlay in the state for elementary and secondary education.

#### ALUMNI FEDERATION CONVENTION PAPERS PUBLISHED

Papers read at the convention of the National Catholic Alumni Federation held in New York presenting various aspects of the subject "Man and Modern Secularism—the Conflict of the Two Cultures Considered Especially in Relation to Education," and setting forth the philosophy of Catholic education in relation to the modern world, have been published by the Trinity Press in a paper-bound volume entitled "Man and Modern Secularism."

The volume also contains the keynote address given at the convention by the Very Rev. Robert I. Gannon, S.J., President of Fordham University, and an address by Dr. Ross J. S. Hoffman, Professor of History at Fordham, on the "Origins and Development of Secularism."

The following excerpt from the address of the Most Rev. Francis J. Spellman, Archbishop of New York, welcoming the delegates at St. Patrick's Cathedral, summarizes the theme of these papers:

"We appreciate to the full all that science has done for the advancement of the human race, but science without a soul has also wrought evil in the world. The science of destruction, destruction of men and of man's happiness, seems at times, and especially at the present time, to run ahead of science that makes for human well-being, human understanding, human health and human happiness. I pray that the delegates will consider and accentuate not alone the duties and responsibilities of man to his fellow-man but also the relationship between man and God."

The editors state the purpose of this volume as follows: "In presenting this discussion of a modern problem of surpassing importance, the editors of this book express the hope that it will contribute to a modern healthy outlook in the secular college and a more practical treatment of our problems by the Catholic college."

The volume is divided into three parts. The first contains papers by Dr. Richard J. Purcell, head of the Department of History, the Catholic University of America; the Rev. Dr. Richard Gabel, of DeSales College, Toledo; the Rev. Geoffrey O'Connell; Thomas F. Woodlock, Associate Editor of the *Wall Street Journal*; Dr. Robert C. Pollock, Assistant Professor of Philosophy, Fordham; the Rev. Edward B. Rooney, S.J., National Secretary of the Jesuit Educational Association, New York; and Dr. Louis J. A. Mercier, of Harvard. These papers treat of "Religion in the Making of America," "Secularism and the Unmaking of America," and "Religion in the Remaking of America."

Section II gives what might be called the Catholic answer to the problem of secularism, presented by the Rev. Dr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference; the Rev. Martin C. D'Arcy, S.J.; head of the Department of Philosophy, Fordham; and the Rev. Wilfrid Parsons, S.J., of the Catholic University.

In the third section the idea that the science of theology should form a salient part of the graduate and undergraduate curriculum of the Catholic college is developed by the Rev. Gerald B. Phelan, President of the Institute of Medieval Studies, Toronto; the Rev. Francis J. Connell, C.S.S.R., Professor of Theology, Mount Saint Alphonsus, Esopus, N. Y.; and the Rev. John Courtney Murray, S.J., Professor of Theology, Woodstock College.

U. S. CATHOLIC COLLEGES GIVE SCHOLARSHIPS TO AID INTER-AMERICAN SOLIDARITY

Eighteen Catholic universities and colleges in this country have made scholarships available as their contribution toward a program for better Inter-American solidarity being sponsored by the Catholic Bureau of Inter-American Collaboration of Pax Romana, it has been revealed.

Many of the scholarships could not be awarded for the current scholastic year because they were tuition scholarships only, and the Bureau did not have time to build up resources to supply the candidates with board and lodging. However, 14 Latin-American students are now benefitting from the program, and it is said indications point to a larger number next year. In addition, a number of other Catholic institutions of learning are offering scholarships to Latin American students, but administer them independently of the Catholic Bureau of Inter-American Collaboration.

Catholic schools offering the scholarships include Carroll College, Helena, Mont.; Catholic College of Oklahoma, Guthrie; College of St. Teresa, Winona, Minn.; Duchesne College, Omaha; Fordham University, Marquette University, Nazareth College, Rochester; Providence College, Regis College, Denver; Seton Hill College, Greensburg, Pa.; St. Francis College, Loretto, Pa.; St. Joseph's College and Military Academy, Hays, Kans.; St. Mary's College, Winona; St. Mary's University, San Antonio; the University of Dayton, the University of Detroit; the University of Notre Dame, and Webster College, Webster Groves, Mo.

The Catholic Bureau of Inter-American Collaboration was founded during the 18th International Congress of Pax Romana, which was in session at the Catholic University of America and Fordham University, New York, when the present European war broke out in 1939. It is designed as an instrument through

which the national university federations of North, Central and South America can strengthen their own purely inter-American collaboration while continuing their regular collaboration, through Pax Romana, with the national federations of other continents. Eventually the Bureau will be constituted by national offices in each of the 22 American countries. In each country the work will be begun by its own university federation and at the start will be limited to the student field: scholarships, exchanges, tours, university directories, facilitation of research, etc. Most progress in developing the plan has been made in the United States, since the delegates of the other countries commissioned the Rev. William Feree, S.M., of the Washington Office of Pax Romana to assume the initiative. Considerable progress also has been made in Canada, Cuba, Chile, Colombia and Uruguay.

The purposes and methods of collaboration were studied more thoroughly at the International Study Week organized by the Canadian Federation of Pax Romana last August in Montreal, and will be examined in even more detail in the Inter-American Convention of Pax Romana, proposed to be held at Bogota, Colombia, next July.

#### SURVEY OF THE FIELD

Three Catholic colleges—the University of Notre Dame, University of Detroit and Marquette University—are among the institutions of higher learning listed by U. S. Commissioner of Education John W. Studebaker as participating in the national defense program by conducting courses designed to train industry technicians. The federal program is to be financed by an appropriation of \$9,000,000. It covers enrollment of about 25,000 students in 250 courses. The Government will pay the tuition of the students, who will be drawn chiefly from the ranks of the unemployed. . . . The contract for the final unit in the diocesan high school building program as inaugurated in April by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, has been let. The new school has been named the Bishop Hogan High School in memory of the first Bishop of Kansas City. The ceremony of blessing the ground took place December 22, with Bishop O'Hara officiating in the presence of clergy, Religious and laity. Among those attending were Mother M. Francesca, Superior Gen-



eral of the Order of the Sisters of Charity of Leavenworth, whose members form the faculty in charge, and Sister Rose Catherine, principal. The expansion program was begun when an appeal was made in the 35 parishes in the city with the slogan, "Christ in the High Schools." Work covered by the drive for funds included the Bishop Lillis Memorial High School, named for Bishop O'Hara's predecessor; the addition of a unit at St. Agnes' Academy to be known as Glennon Hall, in honor of Archbishop John J. Glennon of St. Louis and formerly Coadjutor Bishop of Kansas City, and the Bishop Hogan High School. . . . A gift of \$5,000 by an anonymous non-Catholic, who wanted to share in the cost of erecting the new \$3,000,000 Cardinal Hayes Memorial High School for Catholic Boys, was announced November 20 by the Most Rev. Francis J. Spellman, Archbishop of New York, at the laying of the cornerstone of the huge high school for 3,000 students. Archbishop Spellman added that other generous gifts toward the cost of the school have been received. Already more than 20 individuals and parishes have promised to contribute to the cost of classrooms, the Archbishop said, adding that the \$20,000 library and the \$50,000 chapel have been promised by other donors. The auditorium was a bequest from the late Mr. and Mrs. Nicholas F. Brady, who gave many other gifts to the Church. The Archbishop said the auditorium will be a memorial commemorating "their self-sacrificing Catholic American lives." Archbishop Spellman paid tribute to the union labor that erected the new building, saying "there has been no sign of hesitancy in the work that has gone forward from the very day the contract for the purchase of the property was signed, and please God, we shall go forward in the same way to its completion." It is expected the new high school will be completed by July 1. The building is the largest unit in a \$10,000,000 New York Archdiocesan construction program of educational and charitable institutions now under way. . . . The administrative headquarters of the National Catholic Rural Life Conference have been removed from 240 Summit Avenue, St. Paul, Minn., to 525 Sixth Avenue, Des Moines, Iowa, according to an announcement by the Most Rev. Vincent J. Ryan, Bishop of Bismarck and President of the Conference. The Executive Committee authorized the transfer at a recent meeting held in Chicago. . . . The annual meeting of the Middle Atlantic States

regional unit of the National Catholic Educational Association, Secondary School Department, was held in Philadelphia, December 27. This was the fourth annual meeting of the Association, others having been held in Brooklyn, Baltimore and New York City. Superintendents, assistant superintendents, administrators, principals, and teachers in the dioceses were invited to attend the meeting, whether members of the N.C.E.A. or not. Officers of the unit are: Chairman, Brother Benjamin, C.F.X., Baltimore; Vice-Chairman, Brother Philip, F.S.C., New York City; Secretary, Sister Bernardita, New York City, and Delegate, the Rev. John F. Ross, Brooklyn. . . . Representatives of every Catholic college in New England gathered in Boston, December 7, for the annual meeting of the National Catholic Educational Association, New England Group. The exercises opened with a luncheon at which the guest speaker was the Most Rev. John B. Peterson, Bishop of Manchester and President General of the N.C.E.A. Other speakers and their subjects were: "National Defense and the Colleges," the Rev. James L. Burke, S.J., Boston College; Discussion: led by the Rev. Jerome Dee, O.S.B., St. Anselm's College; "College Publicity," Louis C. Fitzgerald, Providence College; Discussion: led by Raymond J. Richards, College of the Holy Cross; "Comprehensive Examinations," Sister Boniface, O.P., of Albertus Magnus College; Discussion: led by the Rev. Robert H. Lord, Regis College. . . . At its annual meeting the Board of Trustees of the Catholic Summer School of America elected the Rt. Rev. Msgr. Michael J. Splaine, of Boston, President of the institution, to direct its golden jubilee session at Cliff Haven on Lake Champlain, during the summer of 1941. . . . Dr. Roy J. Deferrari, Secretary General of the Catholic University of America, has arranged to have 27 courses given next summer by Catholic University at the branch of its Summer Session which has been established at Cliff Haven. Several hundred university students from all sections of the country will attend these courses. . . . Partly because of the closing of European colleges and seminaries to American students, the enrollment in the 10 schools comprising the Catholic University of America shows a marked increase over the roster at this time last year. With 2,292 enrolled, there is an increase of 247 students over the corresponding date in 1939 when 2,045 were registered. Priests and clerics represent 41 per cent of the total

enrollment, laymen 33 per cent, laywomen 17 per cent and nuns eight per cent. Major increase in the undergraduate field is in the School of Engineering and Architecture, where aeronautical engineering courses have been expanded. . . . Representatives of 44 Catholic colleges and 34 high schools attended the sixth annual convention of the Eastern Regional Unit, College and University Department, National Catholic Educational Association, in Atlantic City the last week in November. The Rev. Charles J. Deane, S.J., Vice-President of Fordham University and Chairman of the Unit, presided. The following officers were elected: Chairman, the Rev. Charles J. Deane, S.J., Vice-President of Fordham University; Vice-Chairman, Mother Grace C. Dammann, R.S.C.J., President, Manhattanville College of the Sacred Heart; Secretary, Brother Potamian, Vice-President, Manhattan College; Regional Representative on the National Executive Committee, the Very Rev. James F. Kelley, President of Seton Hall College, South Orange, N. J. . . . Hopes for the erection in 1942 of a proposed \$1,000,000 building to house the Boston College School of Business Administration were made known at a recent meeting at which a special gifts committee was organized. The School of Business Administration was founded three years ago, starting with 72 students. Now there are 250. . . . The Most Rev. Joseph M. Corrigan, Rector of the Catholic University of America, was presented last month with the first of thousands of Holy Trinity medals being distributed throughout the nation by the Missionary Servants of the Most Holy Trinity. The presentation was made by the Rev. Thomas O'Keeffe, M.S.S.T., Vicar of the Community, who was accompanied by Brother M. Andrew, M.S.S.T., National Director of the Holy Trinity Guilds of America. . . . A new \$100,000 parochial school for St. Aloysius parish in Harlem, Negro section of New York, is now under construction. At the cornerstone laying, the Rev. Dr. William R. Kelly, Superintendent of Schools in the Archdiocese of New York, pointed to the need of religious education, saying "knowledge alone is not sufficient to mold the youth of America." "Juvenile delinquency is due more to the neglect of character training than to want of proper instruction," Dr. Kelly pointed out. "Mere instruction is no safeguard unless the power of lower impulses is counteracted by a general and systematic training of character under religious sanctions." . . . An extensive

program of workers' education in Catholic social principles is being inaugurated at Loyola University, Chicago, in conjunction with the anniversaries of the two great labor encyclicals, *Rerum Novarum* and *Quadragesimo Anno*. An Institute of Labor Economics, a free evening labor school for workers and a labor lecture bureau are included in the program which is already under way with the Rev. Ralph A. Gallagher, S.J., chairman of the department of sociology at Loyola, in charge.



## REVIEWS AND NOTICES

**Preface to an Educational Philosophy**, by I. B. Berkson. New York: Columbia University Press, 1940. Pp. xvi+250.

The author of this work has essayed to outline a social philosophy which will serve as a basis for American education. In drawing his sketch he relies mainly on the teachings of the Dewey School, although he emphasizes his disagreement with some of its tenets, particularly with its conception of philosophy as hypothesis. He disposes rather summarily of the analysis technique of Bobbitt and Charters, and breaks a lance with Hutchins on the question of the relation of metaphysics to education. With the field thus cleared, the author proceeds to state his thesis, viz., that a philosophy of education must be related to a religious, ethical, or social system and must envisage "an organized way of living." In the course of the discussion it is made clear that the organized way of living he aims at is Democracy, which, in this connection, is paralleled with Catholicism, Stoicism, and Communism. While the ethical root of Democracy in religious tradition is considered of sufficient importance to merit a chapter, the religious connotation is discreetly sidetracked and the reader is told that *an ethics conjoined with an appropriate politics gives the ground plan* for a philosophy of education. This thesis the author develops in an interesting, challenging, and, one might almost say, persuasive manner. Indeed, any student of educational philosophy, unless he be a convinced Communist or Fascist, will find much in the volume with which he will heartily agree. The failures of Democracy as it has been practiced—the all too common limitation of the concept of democracy to a political theory, the glaring social and economic inequalities in our way of life, the prevalence of race prejudice, the persistence of narrow nationalism—all these and other defects are pointed out and suggestions are offered as to how the school and the teaching profession, without deliberately reaching for power as Counts advises, can function in the establishment of a better social order.

All this is very good; but Dr. Berkson, who expressly states that his "democratic thesis . . . precludes reliance on the supernatural, any defence, however indirect, of the theistic, or any sympathy with the dogmatic," leaves one wondering whether,

after all, he has grasped the real reason why Democracy does not function as a satisfactory way of life. Unless we realize that "Democracy in the last resort rests on a spiritual community" (Christopher Dawson); that "The supernatural is the only really integrating and organizing force in society" (Bronislaw Malinowski); and that "We shall never understand social life until we study it in the light of communion with God" (Max Scheler); it is doubtful whether we shall arrive at a correct concept of "the good life." *"Unless the Lord build the house, they labour in vain that build it."* Moreover, unless we can get rid of our dread of indoctrination, which Dr. Berkson shares with so many other modern educators, we might as well give up the task of educating for Democracy and leave the young to the Fascists and Communists who are obsessed with no such fears or scruples. If we are really convinced of the fact that Democracy is the best way of life, then, to paraphrase Chesterton, we should not hesitate to hand on that doctrine to the young and to hand it on with a voice of authority.

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**The Sacred Bond**, by Edgar Schmiedeler, O.S.B., Ph.D. New York: P. J. Kenedy and Sons. Pp. 128. Price, \$1.35.

To read Father Schmiedeler's book is to feel a thrill of pride that there exists today an institution which speaks so positively and convincingly of its position in regard to marriage. The traditional teaching of the Church on matrimony is here set forth clearly and simply and, while there is an absence of technical terminology, the lay reader will not feel that the book has been "written down" to his level.

This small volume is described, in the foreword by the Most Reverend Bishop of Leavenworth, as a Sermon Series on Matrimony. In eight chapters Father Schmiedeler treats of the sacramental character of marriage, its unity and permanence, its prime purpose of procreating and training children, bonds of integration in family life, preparation for marriage, the marriage laws of the Church, and the economic, social and moral factors affecting the family. Obviously, none of these topics is treated exhaustively, but one of the merits of the book is that it offers many excellent points of departure for further discussion by

study clubs, religion classes, parent education groups, and indeed for individual instruction and conferences. An index and a more extensive bibliography would enhance its value in some of these areas.

Here, again, are the familiar and disturbing statistics on divorce and birth control. At least one out of every six marriages in the United States ends in divorce, and the author comments: "It would be considerably worse were it not for 20,000,000 Catholics in the population." But when we read the figures of the decline in the birth rate there is less ground for complacency. There are 139,679 fewer children in our Catholic grade schools in 1940 than there were in 1930. Nor is there much comfort in the higher birth rate in rural areas, for, as Father Schmiedeler reminds us, we are an urban Church in the United States with probably 80 per cent of our Catholic people living in the city. The conclusion seems inevitable, then, that Catholics, by and large, are following the general pattern of having fewer and fewer children. What are the factors which operate in the direction of a lower birth rate and which affect the fertility of the general population? This is a question on which we need further enlightenment.

The author's treatment of the marriage laws of the Church seems particularly felicitous because it stresses their positive values, social and spiritual, and presents them as something more than a list of "thou-shalt-nots." It might also have been useful to mention the system of marriage courts in each diocese through which cases arising under the law are decided. The care and thoroughness with which these courts dispatch their work reflects the importance and dignity which the Church attaches to the state of matrimony.

The Executive Secretary of the National Catholic Conference on Family Life has made another valuable contribution with this work to the Catholic literature on marriage. It is to be hoped that other specialists in this field, lay as well as clerical, will be moved to make further additions to this important subject.

DOROTHY M. ABTS.

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**Literary Criticism: Plato to Dryden**, by Allan H. Gilbert. New York: American Book Company, 1940. Pp. 704. \$4.00.

Professor Allan H. Gilbert of Duke University has produced a new text for the study of literary criticism. His purpose is "to

represent European theories of poetry from Plato's time to the year 1700." In selecting his representative authors his choice has been "the great rather than the small man." And although critical essays and critical works of first importance have been called forth frequently by controversy, as in the case of Tasso or Sidney, Professor Gilbert gives only the writings of vindication, realizing wisely that the attacks are explained satisfactorily in the replies. The assured value of this compilation, with its notes and explanations to which students will turn with eagerness and appreciation, lies in the choices Professor Gilbert has made, the writings of critical-minded writers who spoke in their own day for the future, not merely for the past. Such minds have a double present value: their ideas interpret the important literature of their generation, and develop the critical thought of any age that reads them.

This volume contains an interesting amount of critical material "that has never before been translated." The most honest reason why the book has special value is this: "its 250 pages from critics of the Italian Renaissance." Other new items of demonstrable importance are the translation of Aristotle's *Poetics* and the inclusion of Heywood's *Apology for Actors*. This latter has not had a printing in the last century, while the *Poetics*, as translated here, follows the text of Alfred Gudeman, the radical text of 1934.

The index has been made with care to aid any reader or student in discovering the expressions of the various critics on a topic under consideration. If, for instance, you were reading Agnes Repplier's essay, "The American Laughs," in her book *Under Dispute*, you might notice the remark that "Plato laid down the principle that our pleasure in the ludicrous originates in the sight of another's misfortunes. Its motive power is malice." By turning to Professor Gilbert's index you will be aware that a positive proof of such an expression in Plato is none too easy to find. At the same time you will be rewarded, under the index entry, "Malice and the comic," with the information that Giangiorgio Trissino and Lodovico Castelvetro and John Dryden had something very definite to say about the motive of malice and the comic.

Professor Gilbert's genuine learning, his expert critical acu-



men, are displayed modestly and genially throughout the sections of his superlatively valuable book.

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### Books Received

#### Educational

Hagboldt, Peter: *The Teaching of German*. Boston: D. C. Heath and Company. Pp. 306. Price, \$2.40.

Heaton, Kenneth L., Camp, William G. and Diederich, Paul B.: *Professional Education for Experienced Teachers*. Chicago: The University of Chicago Press. Pp. 142. Price, \$1.25.

Jersild, Arthur T., Ph.D.: *Child Psychology*. New York: Prentice-Hall, Inc. Pp. xiii + 592. Price, \$3.00.

National Catholic Alumni Federation: *Man and Modern Secularism*. New York: Trinity Press, Inc. Pp. 157. Price, \$1.00 (Paul T. O'Keefe, Treas.).

#### Textbooks

Benedict, G.: *LaConjugaison Des Verbes Francais*. Los Angeles, Calif.: American Herald Publishing Co., 403 West 8th St. Pp. 95.

Byess, William F. and Stiefel, Walter E., Editors: *Doña Perfecta*. Boston: D. C. Heath and Company. Pp. 200. Price, \$1.20.

Douglas, Harl R. and Kinney, Lucien B.: *Mathematics for Today*. New York: Henry Holt and Company. Pp. 437, 447. Price, \$0.96; \$1.04.

Eddy, Helen M. and Others, Editors: *Basic French*. Volume 2. Boston, D. C. Heath and Company. Pp. xx+656. Price, \$1.92.

Haden, Ernest F.: *Science Française*. Boston: D. C. Heath and Company. Pp. 63. Price, \$0.48.

Harvitt, Helene: *Representative Plays from the French Theater of Today*. Boston: D. C. Heath and Company. Pp. xviii+442. Price, \$2.50.

Parker, Clifford S.: *French Practice Book*. Boston: D. C. Heath and Company. Pp. 287. Price, \$1.32.

Romera-Navarro, M.: *Luces de España*. Boston: D. C. Heath and Company. Pp. 303. Price, \$1.32.

School Sisters of Notre Dame: *Two Worlds*. New American Readers for Catholic Schools. Boston: D. C. Heath and Company. Pp. 376. Price, \$0.92.

Stamp, L. Dudley, D.Sc., F.R.G.S.: *An Introduction to Commercial Geography*. New York: Longmans, Green and Co. Pp. 247. Price, \$1.20.

Weisinger, Nina Lee: *A Guide to Studies in Spanish American Literature*. Boston: D. C. Heath and Company. Pp. 120. Price, \$0.60.

Wolfe, Don M. and Geyer, Ellen M.: *Enjoying English*. Book I. New York: Thomas Nelson and Sons. Pp. xv+419.

### General

Beaty, John O.: *Image of Life*. New York: Thomas Nelson and Sons. Pp. 213. Price, \$2.00.

Biskupek, Rev. Aloysius, S.V.D.: *Our Sacrifice*. Milwaukee: The Bruce Publishing Company. Pp. xvii+413. Price, \$5.00.

*The Sacrifice of Our Lord*. New York: Sheed & Ward, 63 Fifth Ave. Pp. xviii+255. Price, \$3.50.

Ferrara, Orestes: *The Borgia Pope—Alexander the Sixth*. New York: Sheed & Ward. Pp. 455. Price, \$3.50.

Foerester, F. W.: *Europe and the German Question*. New York: Sheed & Ward. Pp. xviii+474. Price, \$3.50.

*Footprints of the Trojan Horse*. New York: Citizenship Educational Service, Inc., 142 East 42nd St. Pp. 60. Price, Free.

*Gallitzin's Letters*. A Collection of the Polemical Works of the Very Reverend Prince Demetrius Augustine Gallitzin (1770-1840). Loretto, Pa.: The Angelmodde Press. Pp. 302. Price, \$3.00.

Haffert, John Mathias: *Mary in Her Scapular Promise*. Sea Isle City, N. J.: The Scapular Press. Pp. 243. Price, \$2.50.

Levy, Rosalie Marie: *Stepping Stones to Sanctity*. New York: P. O. Box 158, Station O. Pp. ix+117. Price, \$1.00.

Lord, Daniel A., S.J.: *Our Lady in the Modern World*. St. Louis: The Queen's Work, 3742 West Pine Blvd. Pp. 381. Price, \$2.50.

O'Neill, Joseph V., B.A., LL.B., and O'Connell, Bernard J., B.A., LL.B.: *New York Cases on Business Law*. New York: Fordham University Press. Pp. xxv+691. Price, \$4.00.